

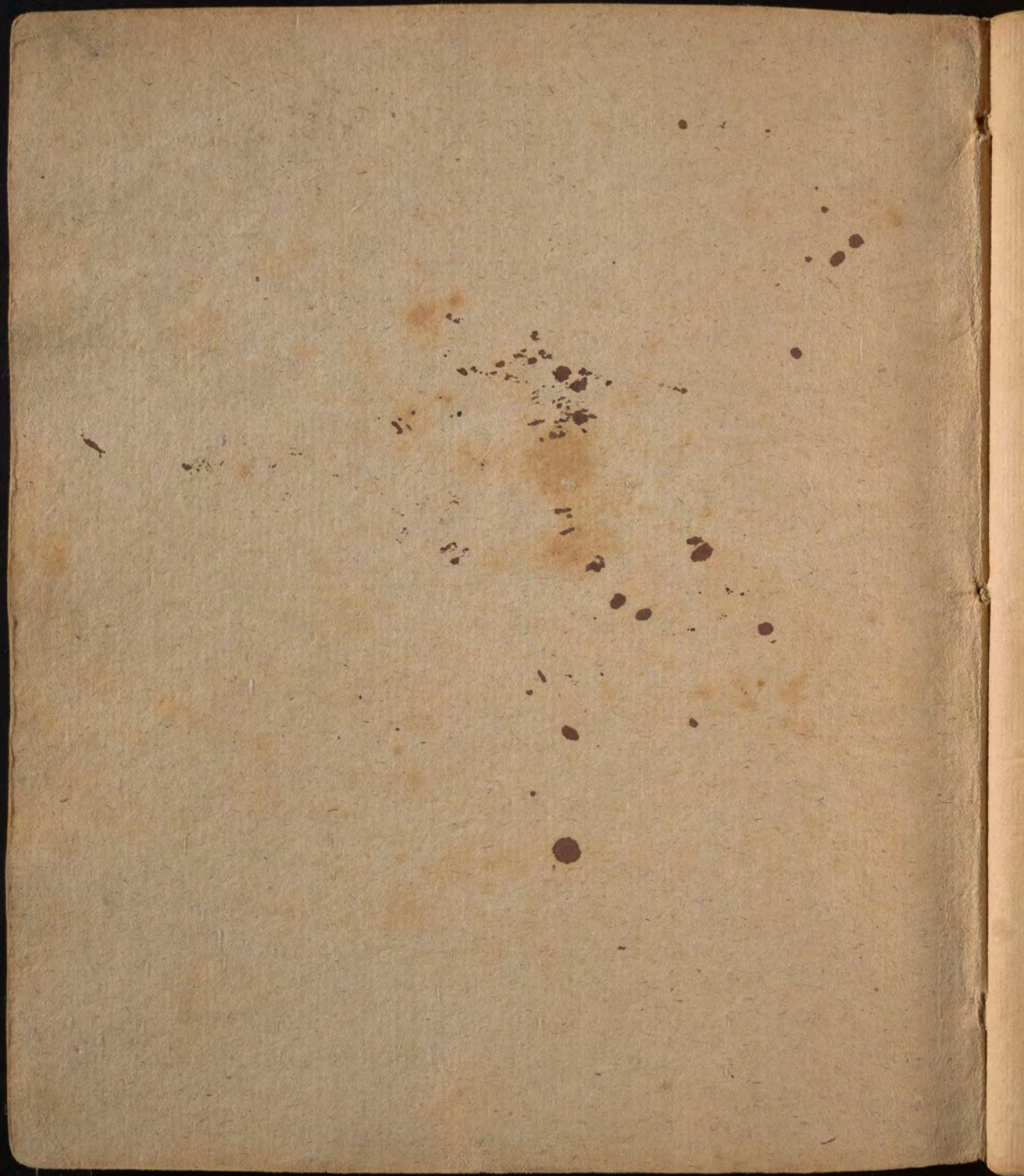
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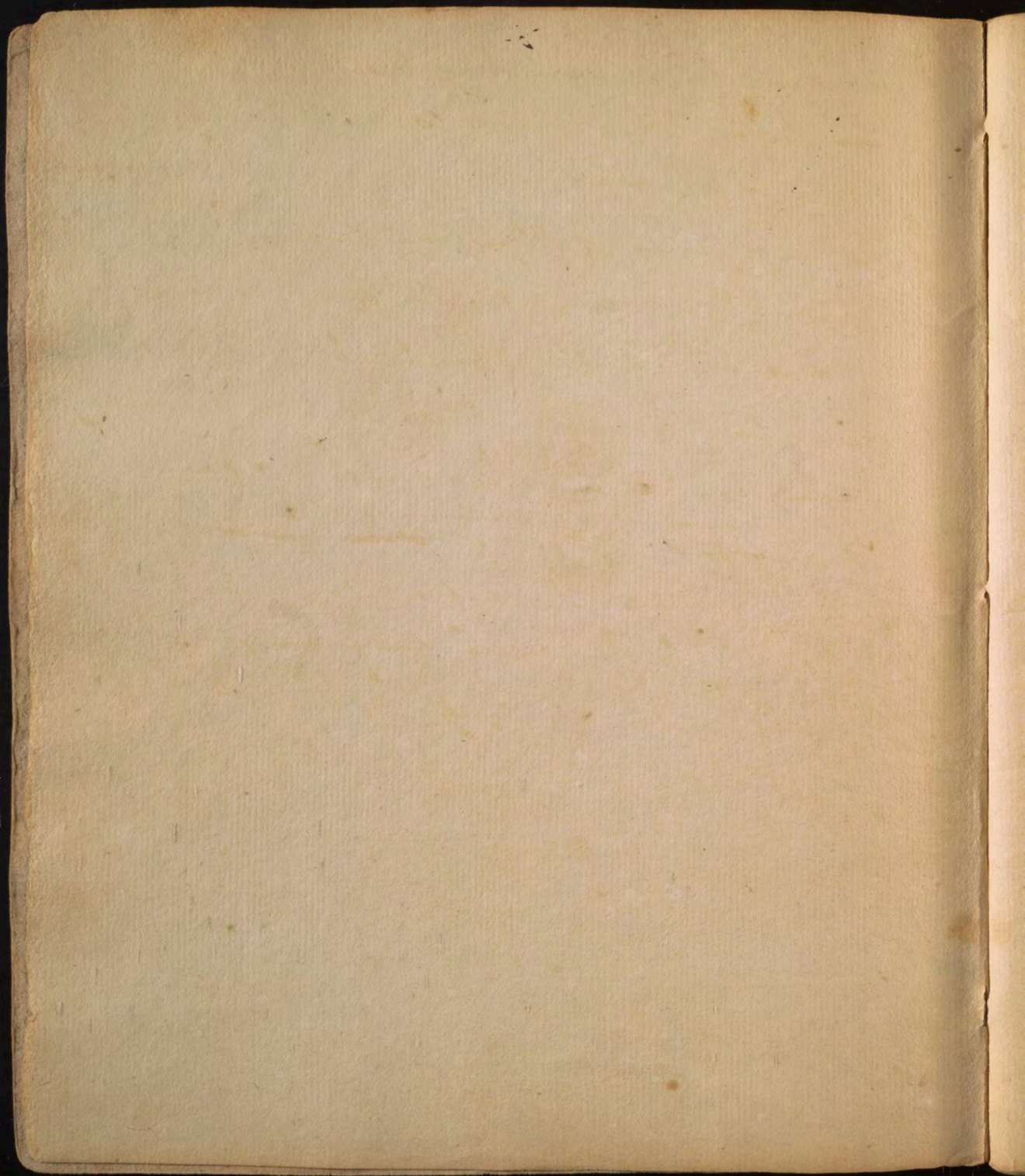




Of the passions generally	581
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Discusses of the moral faculties  
weakness & abuse of the passions.







modesty by pronouncing speeches in public,  
~~not~~ before they have capacities to feel or  
 even to understand them. — But <sup>rather</sup> ~~again~~  
 the influence of physical causes upon the  
 passions & upon enorals, was perfectly  
 understood by the apostles, & the first promo-  
 -oters for Christianity. Hence the many  
 precepts that are contained <sup>in all y<sup>r</sup> writings</sup> against  
 the two <sup>some principal remote</sup> ~~in~~ causes of ~~vice~~ <sup>of action</sup> in the ex-  
 ercise of eating & drinking, viz intemperance  
 in eating & drinking. ~~that are to be found~~  
~~in all their writings.~~ "I keep my body  
 under (says St Paul) least after having  
 preached to others — I myself sh<sup>d</sup>. be  
 cast away. The abstinence — and bodily  
 mortifications that are now confined  
 only to One Christian Church, appear  
 to have their <sup>foundation</sup> ~~origins~~ not only in Antiquity,  
 but in reason — Science & religion. —



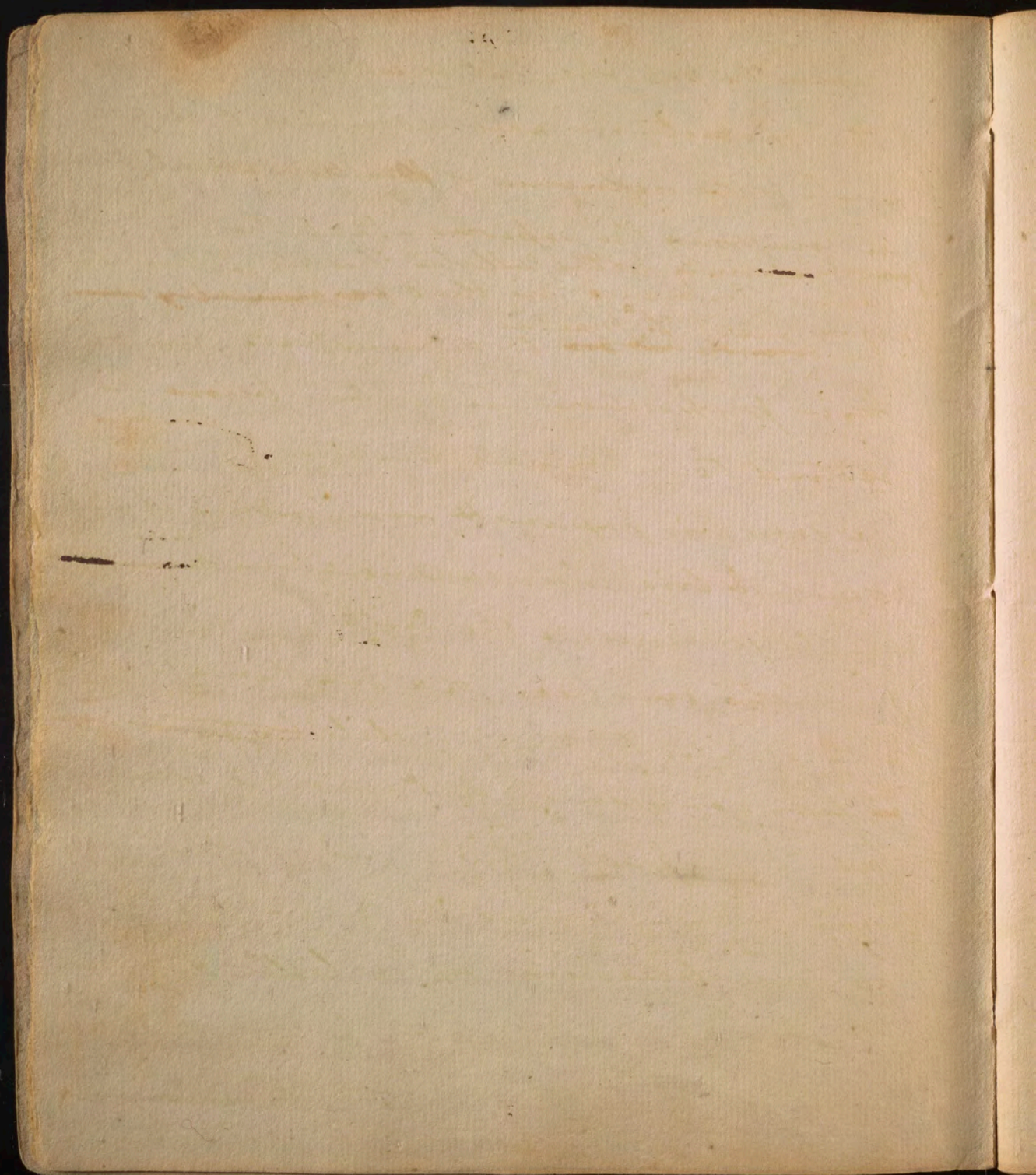
+ The various ~~bits~~ however different in their  
nature are like heat & cold - viz. the operation  
of different degrees of one cause or stimulus on  
the system. see D. Brown -



The passions most subject to physi-  
 -cal influence, & to <sup>etc.</sup> I shall confine myself  
 are - <sup>1</sup>Love - <sup>3</sup>Grief - <sup>4</sup>Anger - & <sup>2</sup>Fear. But  
 to <sup>5</sup>honor - & <sup>6</sup>lust. <sup>case</sup> here as in a former, I shall borrow aid from  
 metaphysics - morals - & religion - for  
 they <sup>should</sup> all be ~~are~~ <sup>all</sup> parts of the materia medica,  
 in the hands of an <sup>a</sup>enlightened Physician.  
 I shall first deliver some preliminary ~~remarks~~.  
 1 There is nothing tends more to preserve  
 the equilibrium of the passions thro' life <sup>th</sup>;  
 an early education in the principles of religion.  
 - For this purpose example goes far be-  
 yond precept in parents & ~~the~~ schoolmasters.  
 - The passions are, <sup>early as</sup> contagious as the small pox  
 or measles, and a boy will never be persuad-  
 -ed to ~~withstand~~ govern his passions, who  
 has ever day before his eyes instances of  
 the indulgence of them in his superiors.

2 The Cultivation of the Understanding  
 has a great influence in moderating the  
 passions. Science of all kinds imposed order







upon the passions, but mathematical proofs  
 this property in a very eminent degree.  
 Such is the influence of mathematical studies  
 in composing the passions - that the Rev<sup>d</sup> Mr  
~~formerly~~ <sup>former</sup> minister of the Catholic Church in this city  
 has been informed me that ~~he~~ <sup>he</sup> generally when  
 always <sup>made it practice</sup> ~~he~~ <sup>he</sup> to demonstrate two or  
 three propositions in Euclid, before he  
 retired to his private devotions. <sup>means</sup> By which  
 he says his passions ~~he~~ were brushed into  
 peace, & his understanding alone <sup>acted</sup> ~~triumphed~~  
 in the presence of the Deity]. —

Who ever heard of a mathematician  
 being agitated by anger - debilitated by grief ~~or~~  
<sup>by</sup> fear - or seduced by the morbid effects of  
 love? Sir Isaac <sup>Newton</sup> saw a large collection of  
 his papers, on which were the calculations of a  
 life time, <sup>in a flame</sup> Occasioned by his little dog jump-  
 -ping up upon his table & oversetting his  
 candle upon them, without ~~exhibiting~~  
 an emotion or expression of anger. This only



✓ Our country has furnished two illustrious examples  
of the influence of mathematical studies in composing  
the passions in general Washington & Pittamhoro. They  
both had strong feelings, but they were subdued by & early  
attachment to mathematics.

+ 3 That degree of excitement of the system which is produced by high health, is <sup>very</sup> friendly to the <sup>exquisite</sup> actions of the <sup>passions</sup> ~~balance~~ The absolute dominion which the Indians possess over their passions, & even emotions is much favoured by their <sup>savage</sup> mode of life. <sup>Here</sup> ~~where~~ we find, while <sup>debauched</sup> ~~we~~ <sup>European</sup> ~~find~~ <sup>Indian</sup> ~~get into~~ a dying Sonnetto to a fresh mistress every day, and sheds floods of tears as he retires, <sup>after</sup> ~~and~~ a refusal from each of them, <sup>hardly</sup> ~~the~~ <sup>Indian</sup> views the whole sex with equal indifference, and disdains to acknowledge ~~for~~ that he has ever felt for a moment a predilection for any one of them. There is the same difference <sup>of sensibility</sup> between persons in highly civil & savage life in respect to several other passions.



words were "O Diamond - Diamond - little  
 dost thou know, the mischief thou hast  
 done thy master?" — ~~This venerable physician~~  
~~But his humanity over his passions was not~~  
~~= refused to let him be 93 years of~~  
 age enslave - over his mind, was not con-  
 = fined to his passions. His appetites were  
 under equal subjection to his reason - of  
 this - I shall give you a proof when I come  
 to treat of another subject. — ✓ +

I shall proceed to the particular passions  
 that have been named.

### Love

This excess of this passion - alone constitutes a  
 disease. — It shows itself in great irritability of  
 the system, especially of the face, - hence the  
 facility <sup>th</sup> in which blushing is excited in persons  
 who are in ~~the~~ love - a perpetual talking,  
 or silence upon the Object beloved - sighing -  
 - want of sleep - and a predilection to solitude,  
 & moonlight. — La Bruere - <sup>who</sup> ~~the great~~



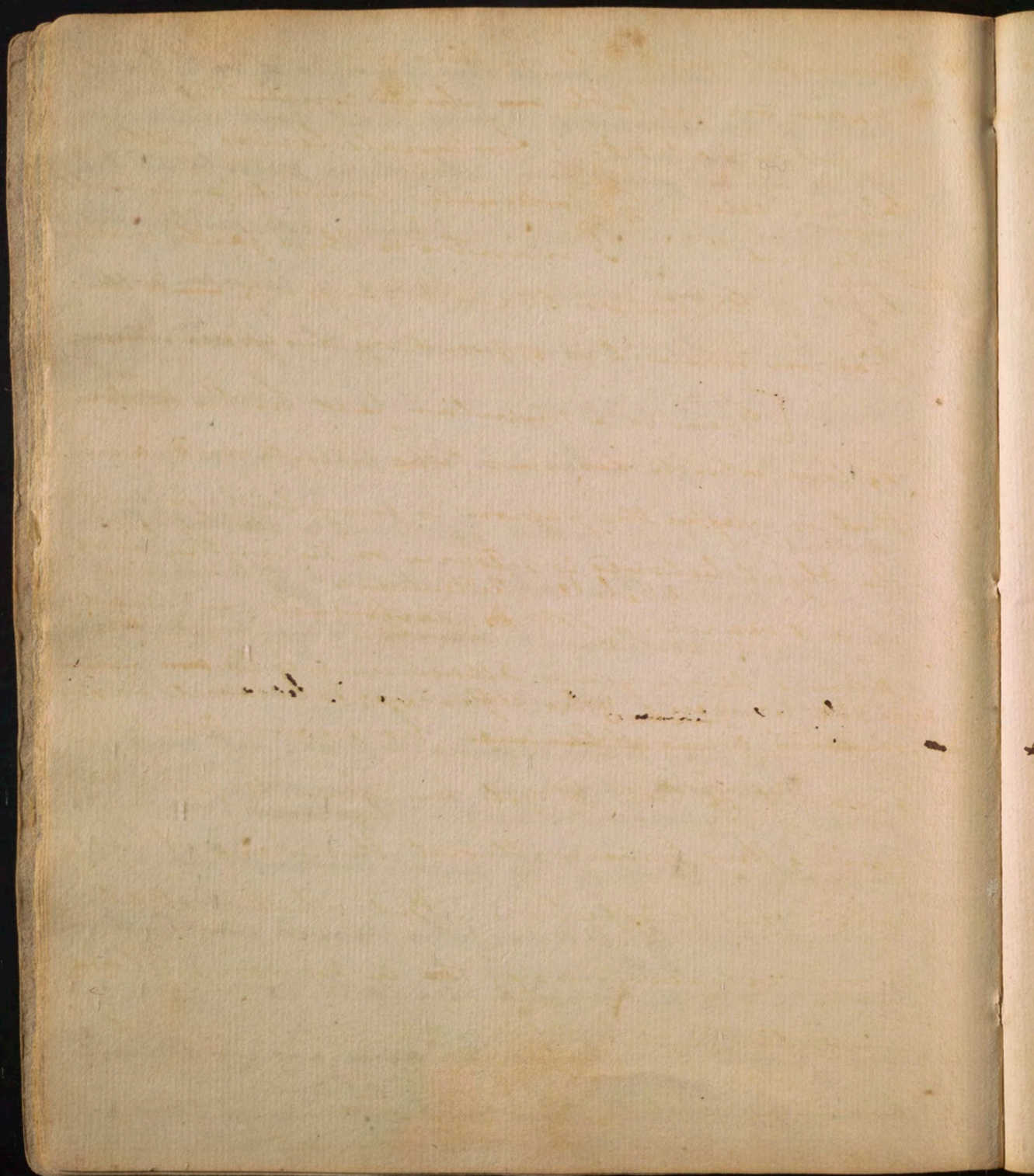
+ but which deserves to be attended to "If a wo-  
= man retires to decorate herself upon the  
presence of a man in company, it is a sign  
she loves him. If she receives him without  
this ceremony she is indiff<sup>r</sup> to him." <sup>moreover</sup> Love  
produces <sup>a peculiar change</sup> ~~an unbecoming~~ in the behav:  
of both sexes. It makes women awkward,  
but polishes the manners of men.



seems to have viewed the minds of both sexes with a microscope - says that love discovers itself by <sup>one more</sup> a symptom which is peculiar only to women. "It is (he says) equally a sign that <sup>a</sup> woman loves a man whether she keeps her eyes constantly fixed upon him in company, or never looks <sup>at</sup> upon him?" He adds another which is more equivocal

Love has been called Birdlime. If it's after it has served the happy purpose of bringing the sexes together it <sup>ceases</sup> ~~never~~ to be a painful - distressing - or dangerous <sup>case</sup> ~~disorder~~ - But where it has been unsuccessful - it produces Dyspepsia - Hysteria - <sup>fever</sup> - ~~fever~~ - <sup>mania</sup> ~~mania~~ - <sup>insanity</sup> ~~insanity~~ - <sup>death</sup> ~~death~~ . One of the most accomplished foreigners a Mr Galvan who served in the American Army during the late war, put an end to his existence by discharging a ball from a pistol thro his <sup>head</sup> ~~breast~~ in consequence of being refused by a lady of great beauty &







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Accomplishments in this city. He left a short  
paper on his table on which concluded with  
the following words "Fortunate lovers will  
blame me - Unfortunates lovers alone will  
pity me!" - I mention this fact only  
to show the importance & danger of ~~the~~ this  
passion when it is opposed by disappointments.

[There is a singular fact in the history  
of love which deserves to be mentioned, and  
that is, - After the passion is completely formed,  
the object beloved is seldom or never the subject  
of a Dream. - <sup>The late Rittenhouse</sup> Mr. R. informed me that

an  
amiable woman <sup>with whom</sup> who afterwards became his wife  
~~life, present amiable wife~~, he never once

dreamt of her, & yet he never passed a day  
during this time without thinking of her  
with desire & affection. But what is still  
more extraordinary, ~~that~~ a person in love  
can seldom recall to his mind even when  
& absent from his mistress <sup>face or</sup>  
awake a vivid idea of ~~the~~ her person,



creepity  
Thence the ~~poetic~~ use of miniature pic-  
-tures among lovers. [Palmer has availed  
himself very happily of this circumstance  
in his inevitable poem of the Shipwreck.  
- hence he makes Palmer - the hero of  
his poem ~~to say~~ while he was expiring on  
a beach on which he had thrown by the  
waves. Speaking of his mistress to one of  
the crew who attended him <sup>to</sup> say -  
"Lo! her bright image pendent on my neck,  
"Is all Palmer ~~both~~ rescued from the wreck,  
"Take it - & say, - when panting in the wave,  
"I struggled life, & this alone to save]. -



Altho' he can describe it from memory in  
constant.

the most exact measures. <sup>+</sup> Does the ~~idea~~ <sup>on this idea</sup>

~~this case leads into the memory however the~~  
~~induce infirmity~~ Deliberately in that part of the brain <sup>in</sup>  
~~reach of the imagination to call it forth. It~~  
which it is seated, & thus prevent its revival until the  
is very remarkable that this difficulty  
body has been refreshed by sleep? -

of ~~the~~ recalling the idea of an absent mis-

= trap in the sleeping or waking state, <sup>is</sup> ~~is~~

~~often~~ never felt in the beginning, or in  
the decline of the passion. [-]

It affects all <sup>both</sup> ~~sexes~~ <sup>sexes</sup> & all ages.

General Lee informed me that in tra-  
= velling thro' Bulgaria on his way to Con-  
= stantinople - he came to a village in w<sup>ch</sup>.  
he enquired what curiosities ~~they~~ had in  
their town. The innkeepers told him they had  
a man of 112<sup>0</sup> years of age in the neighbourhood  
& pointed to the house where he lived. The  
General came to the house & found an old  
man seated at the door. Upon asking  
him his age, he said he was upwards of 80.



+ Its proximate cause is excess of motion  
in the Brain, & of action in the  
heart. -



"so I expected said the general to have heard <sup>4</sup> you were 112" - "Oh no" said the old man <sup>4</sup> is my father's age!" & where is he said the general - "he is gone abroad - & I don't care where he is - for he has lately interposed his authority & prevented my marrying a fine young girl" Then the poor old man bursted out into a flood of tears, & could say no more. —

[This ~~man~~ passion is very apt to affect <sup>girls</sup> boys at a very unseasonable part of life. — Its remote causes are idleness - and the reading of novels & romances. — It is much favoured by the sexes living in the <sup>same</sup> house <sup>th</sup> each other. Hence the common saying, put two broomsticks in a house together, & they will make love to each other. <sup>+</sup>

The cure of unsuccessful love consists in the following remedies. —



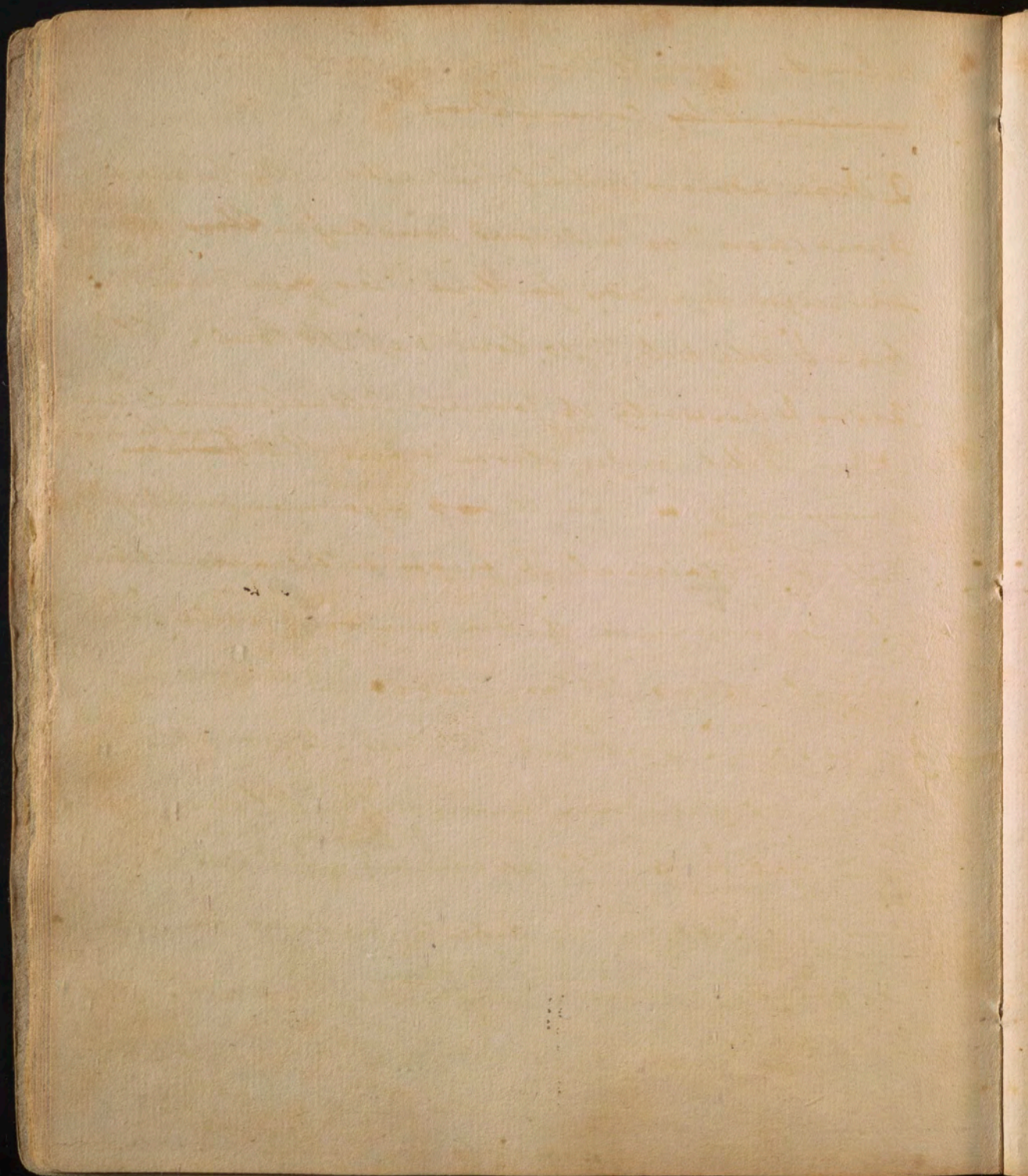
+ To know when a fever is occasioned by  
love, or increased by it, the pulse shall be  
felt at the time the name of the person  
supposed to be beloved, is mentioned, or  
~~the person~~ <sup>the person</sup> bro't into the sick room. By  
its change as to fulness or quickness the  
cause of the  
fever will be discovered. It was by detect<sup>ing</sup>  
love as the cause of a fever, that Hipp<sup>o</sup>  
crates derived the greatest part of his fame in  
Greece.



! where there is much fever - fighting - or difficult respiration - Bleeding & blistering have been found to be very effectual remedies. - The Prince of Conti was <sup>cured</sup> ~~once~~ of a fever by bleeding & blistering at a time when he was passionately ~~fixed~~ in love with a fine woman whom he expected to marry. When he recovered, he complained to his physician that he <sup>had</sup> drawn off all his love <sup>by</sup> his blisters & bleedings for that he now felt no more affection to his mistress than to any other woman. I have known a case nearly similar to this in a former citizen of Philad:<sup>a</sup> -

¶ The company of the person beloved should <sup>[turn over]</sup> be carefully avoided. A voyage or journey sh<sup>d</sup> be recommended in this case, for absence has been justly styled "the tomb of love". - The company of strangers by checking all conversation abt the person







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beloved, prevents the passion being cherished by indulging it by conversation.

2 Ovid advises what he calls "the Linnaean American" or a second mistress. This is a sovereign remedy for love. As fire drives out fire & pity pity - so love expels love. The ardor & sincerity of former attachments are often called in question from the quick description of a new to ~~and~~ a former mistress. But it is natural - & frequently arises from the vehemence of an unfortunate <sup>passion</sup> ~~ch.~~ admits of no other cure. -

3 The same master of the subject of love Ovid advises an unsuccessful lover to find out & dwell upon all his mistress's bad qualities, or defects in person, or accomplishments. If she has a coarse disagreeable voice, press her to sing, <sup>or</sup> if she touches a musical instrument clumsily, beg her to expose herself by playing upon one.

p. 588



✓ 6 Love is cured by exciting a more powerful  
passion in the mind.

~~Dr.~~ <sup>Dr.</sup> Amalition (says Probencault)

mends Love, but Love never mends Ambition."

We sh<sup>d</sup>. therefore endeavour to excite <sup>this passion</sup> it  
in the minds of our patients under the

pretence of disapp<sup>t</sup> Love. —

<sup>lastly</sup> <sup>likewise</sup>  
Resentment ~~when excited~~ often extinguishes  
Love. — It should be excited, & inflamed  
if possible against the person beloved,

~~or his or her friends. up to for her~~  
~~the reverse. Especially hating. I have never felt this~~  
~~passion. It was and the lived by the chase.~~

<sup>Grief</sup>  
✓ It is implanted in our natures  
<sup>wise &</sup>  
for benevolent purposes, viz. to  
prevent ~~the~~ by vigilance & prudence  
all those ~~evil~~ evils which occasion  
it by depriving us of our relations  
& friends. It excites too more earnest  
desires ~~for~~ After a future state of ex-  
istence, & of course ~~is~~ prompts us







to seek for proofs of its certainty  
from reason & revelations.

✓ Emmonsville is preserved the armor of  
the friend of Henry IV who passing by the  
street in which the his beloved Master &  
king was murdered was so affected with  
grief as to die the next day. Vol. p: 104,  
Tears are the <sup>bad</sup> usual signs of grief, but =

[ we see the same thing in hemorrhages.

In debility <sup>ch</sup> borders on deliquium animi  
the blood ceases to flow - But <sup>returns</sup> ~~reinstates~~ at  
a <sup>higher</sup> ~~higher~~ certain degree of debility.

May there not be a weeping - as well as  
a sleeping point in the system?



in his travels relates 591 & that at V

~~Less are the usual Signs of Grief. But these~~  
are degrees of it which do not discover themselves  
by these Signs. | Pammimites one of the kings  
of Egypt ~~was taken prisoner by Cambyses~~ <sup>he</sup> ~~was~~  
<sup>were taken prisoners by Cambyses.</sup>  
his son - daughter & servant, soon after their  
captivity, <sup>the king</sup> he beheld his daughter sent in the  
habit of a servant to draw water. This sight  
drew tears from his attendants, but produced  
no emotion in the king of Egypt. <sup>Immed?</sup>  
Afterwards <sup>he saw</sup> ~~he saw~~ his son conducted <sup>to a</sup> ~~before~~  
place of execution. This sight he likewise  
beheld with a tranquil countenance -  
but his servant next appeared before his  
eyes among a number of captives. ~~There~~  
<sup>his system decreased</sup> ~~his system~~ <sup>more moderate an</sup> ~~into more~~ <sup>was</sup> ~~this was~~ <sup>indirect</sup>  
<sup>abstraction of the</sup> ~~stimulus~~ <sup>from</sup> to his system. He wept <sup>out the for</sup> ~~as soon as~~  
the first time at the <sup>sight.</sup> ~~same.~~ | Intense grief

seldom discovers itself by tears immediately,

and even till a certain degree of  
<sup>after the same</sup> ~~indirect~~ debility is taken  
for <sup>Below it has refused to blow</sup> ~~State of the system~~  
place. Such is the ~~excitement~~ produced by its



+ The Mind in the first instance laboured  
Under a species of mania.

# I once heard a <sup>Lady</sup> ~~woman~~ reproach  
with insensibility  
herself for having slept ~~so~~ soundly  
the 3<sup>d</sup> night after she has lost  
her only Son. —



first operation that insensibility takes place  
 to hunger - cold, as well as to the pain  
 of the bereavement. - I have heard of <sup>the</sup> beha-  
 -viour of persons under the deepest affliction  
 from the loss of a relation being attended w:  
 circumstances that have called the reality of  
 their grief in question. A Gentleman in London  
 who had lost <sup>the</sup> a wife of his youth, on whom  
 he devoted, spent the evening after her in-  
 -terment at the theatre, & appeared to enjoy  
 the entertainment. & for three months  
 he continued to partake of the amusements  
 of the town - After which he fell into a deep  
 melancholly, & has spent the remainder  
 of his life in a single state, deploring the  
 loss of his <sup>amiable &</sup> beloved consort. <sup>†</sup> -

Weakfulness generally attends this  
 state of <sup>species of</sup> ~~highly excited~~ grief, but where it sub-  
 sists of grief, which produce  
~~where it is wanting, there is~~  
 a propensity to natural sleep. <sup>†</sup> Jasp? the



✓ One of the most sensible & enlightened men  
upon philosophical subjects ~~that I have~~ that  
ever I conversed with, once ~~was~~ asked me "what  
was the final cause of this passion, for that  
he could see use it, but to torment the living  
unnecessary, without benefitting the dead." It  
could have answered the question, but it would  
have been in a way that would not have satisfied  
him, for he was a disciple of <sup>Helvetius &</sup> ~~mirabeau~~ <sup>of</sup>  
~~It would~~ be foreign to ~~this~~ the subject  
of these lectures or I could answer  
this question by deducing proofs from  
it of a future state of existence, and  
it might be <sup>a</sup> shown further that it is ~~proved~~  
seed ~~which~~ of an immense harvest  
of future social & domestic happiness!



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cause of this fact formerly. It is owing to  
the stimulus of one idea wearing the system  
down to the point of sleep. — ~~✱~~

⑥ ~~✱~~

We come now to the remedies of Grief.

2 The late Dr Honehouse ~~made it practice~~ printed  
at his own expense, <sup>an edition of</sup> a little book entitled  
"The mourner" written by a Dr Grovernor  
~~of~~ <sup>the manuscript</sup> of a copy of which he sent to ~~every~~ of  
every patient he lost. This book is short -  
sensible - and written in a masterly style.  
It ~~derives~~ derives all the consolations it  
offers to the afflicted from Christianity. I  
think I have seen very happy effects from  
it among the afflicted from bereavements  
by death. Where this book cannot be had,  
- a physician should from his own resources  
endeavour to compose the minds of his  
patients by suggesting to them the comforts  
beyond the grave, revelation. ~~Dismissing~~  
- ble hopes, which are inspired by ~~the promises~~  
~~of the Gospel~~. These apply in all cases, but



✓ Let us in a more especial manner  
disarm grief from this cause, of that  
which gives it its most poignant  
Anguish, viz: the dread, <sup>on the belief</sup>  
that the persons beloved <sup>& lamented</sup> have entered  
upon a state of endless misery. A  
clergyman <sup>in New Jersey</sup> told me that he  
had attended ~~some~~ a woman <sup>in his congregation</sup> who  
refused to be comforted, & finally  
died of a broken heart in consequence  
of <sup>her belief that her</sup> ~~the~~ death of a son who was cut  
of in ~~the~~ <sup>suddenly</sup> a career of unlawful  
pleasure; ~~her grief has since~~  
~~chiefly from her belief that he~~ was  
doomed to endless torments. To  
obviate the effects of this <sup>distracting error</sup> ~~belief~~ upon  
the mind, let us ~~persuade~~ <sup>to</sup> persuade  
our patients ~~that~~ by this tender



afford the most relief in that grief which is generally most keen - viz: that which is occasioned by the death of Children. ~~If there~~ <sup>the relations of</sup> ~~was no other reason for visiting~~ ~~the patients we lose~~, than the benefit we receive from going into the house of mourning, it would be wise to recommend the practice. But we shall profit by it as physicians. We then thereby a consciousness of having done our duty, - we remove any prejudice, or contradict any calumny that may have arisen concerning the effects of any of our <sup>medicines</sup> ~~essences~~ - we hear now & then useful facts concerning the last stage of the disease, or the appearance of the body after death, - and we lay a foundation for the future ~~business~~ confidence & affection of our patients. - for I think I have seen physicians get more credit by such well timed sympathy, than by they would have gotten



For this Offspring, that the Deity  
feels an infinitely greater regard for  
all his Children, ~~and~~ that all his  
Attributes are interested in limiting  
the duration & degree of future  
punishment, and that none of his  
creatures ~~will ever~~ <sup>can</sup> suffer more pain  
~~here or~~ hereafter than is necessary to fit  
them for the great end of <sup>n</sup> existence  
which is <sup>Ultimate</sup> eternal & perfect happiness.

The Christian religion is? he  
unworthy of its Author, did not supply  
a remedy for every disease of the mind.  
- But what ~~remedy~~ <sup>can it</sup> afford  
equal to the  
anguish of a heart torn with the  
belief that a Child - a part of ourselves  
is ~~has~~ <sup>is</sup> begun a course <sup>exquisite</sup> of suffering that



- by saving the patient whose life they explore  
 from the most imminent dangers of death.  
 The earlier these visits are paid, the better. Tell them  
 why they are delayed - they revive quickly by association.  
 3 In England it is common to remove the  
 survivors of a departed relation, to another  
 house, or another part of the country as  
 soon as the person dies. But this is <sup>rather</sup> imprac-  
 -ticable in this country and by no means  
 proper in any country. The distressing effects  
 of association from the room - clothes &c of  
 the deceased may be prevented by an early  
 familiarity with them all - for association  
 suppresses a departed idea revived by a present  
 one. The custom of near relations follow:  
 The body of the deceased to the grave should  
 at ~~all~~ all times be prevented: turn over <sup>to it</sup> 2  
 5 When there is an absence of sleep from  
 debility, below the sleeping point, which  
 sometimes comes on after the first  
 transports of grief are over, Opium that  
 sweet should be given every night. I have



is never to end? — I answer  
none — of course — the ~~2nd~~ belief  
is erroneous, & should be rejected as  
a part of the pagan religions which  
~~was~~ has in this, as well as other  
instances mixed itself <sup>th</sup> w. Christianity.

= 4  
③ It would be useful to remove  
the body of the deceased friend, or  
relation as far as possible from  
the view of the person who is the  
subject of grief. grave yards in  
a city, or in public places, are  
~~a nuisance~~ highly improper.

They renew & perpetuate  
grief, unmercifully, or they ~~open~~  
create insensibility to death, &



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<sup>seen</sup>  
have the happiest effects from its use in  
many cases. —

6 After the first few weeks of grief are  
over, great care sh<sup>d</sup> be taken in the inter-  
- course w<sup>th</sup> persons under affliction from the  
loss of friends never to mention the name or  
any circumstance that can revive an idea  
of the deceased. ~~But~~ The conversation sh<sup>d</sup> be  
upon general subjects — but it should never  
<sup>lead</sup> ~~lead~~ to mirth — or even to cheerfulness.  
— ~~Even a~~ <sup>Even a</sup> pleasant anecdote is sometimes  
an insult upon recent grief. — It is <sup>indeed</sup> like the  
mingling of vinegar & nitre or of an alkaline  
salt (as it ought to have been rendered) to a  
heavy heart. It is <sup>of proportion to excitability.</sup> stimulus out of all kind  
7 If a fever should occur which it some-  
times does, the usual remedies for fever  
sh<sup>d</sup> be administered. If Dyspepsia, or  
Hyp<sup>o</sup> — the same usual formula recom-  
in those disorders. — \*



a criminal indifference to human  
Dust. — <sup>The patriarch</sup> Abraham understood the  
power of these principles in  
the human heart — hence we  
read that when his <sup>wife died, he</sup> ~~lost his wife,~~  
refused to inter her in the sepulchre of  
~~he extracts~~ the sons of Heth to  
but ~~entreats~~ <sup>entreats</sup> them to  
sell him a piece of ground, that  
he might bury her out of his  
sight. † Genesis XXIII. 4. <sup>Return to p. 595</sup>

V It has been divided into 3 grades  
viz Anger — Rage & Fury — the last is the  
most violent grade.

† In Persia they ~~bury~~ <sup>at night only</sup>  
they imitate the Jews by burying out  
of their towns & thus  
obviate grief, crepines & unnecessary  
grief. — In Persia for the same purpose, they  
bury only in the night.  
† Among the ancient Jews the



## of Anger

This passion like that of love & grief was implanted in ~~us~~ in the human mind for wise & necessary purposes. <sup>It is vain</sup> Its excuses injurious only in its excess. in degree & duration are happily forbid<sup>d</sup> in the two following precepts of <sup>Paul</sup> Cham: "Be angry & sin not" & "Let not the sun go down upon <sup>thine</sup> ~~your~~ anger." I

The effects & symptoms of Anger upon the system are according to its degree, or the excited<sup>d</sup> of the system. ~~It is~~ It is both a direct, and indirect stimulus - as <sup>as</sup> direct stimulus They all ~~It determines~~ the blood to the brain - prod<sup>d</sup>. turgescence of the vessels - <sup>flushing & redness of</sup> face - Epistaxis - increased secretion of Saliva - <sup>ch</sup> is discharged <sup>by foaming</sup> at the mouth - great volubility, or suppression of speech - agitations of the fists, & ~~a~~ <sup>after</sup> stamping of the feet - uncommon



grave yards were ~~also~~ <sup>or vaults</sup> ~~placed~~ 2000 cubits  
from their cities, ~~and~~ the Sepulchres of the wealthy  
were ~~placed~~ in their gardens which were likewise  
~~placed~~ in the right of their cities. This fact  
later

+ I have ~~not~~ ascribed these symptoms  
to an excess of Stimulus, or to indirect debi-  
lity. Perhaps ~~they~~ they may in some cases  
be owing to a defect or abstraction of  
Stimulus from the feet which is some-  
times Combined with anger. -

† His words are "It is good in  
anger as in a fever, to have the  
tongue kept clean and smooth," and  
this is always best effected by silence.

Bishop Hoorn

Another divine advises vol: iv p: 252

I will ~~render not only more credible,~~  
~~as a man~~ but more intelligible the  
Account given by in the new testament  
of the agony of our Saviour being in a gar-  
den, and his tomb a Sepulchre in which  
no man had laid. return to †



Strength of the body - convulsions - hysteria -  
 Apoplexy - Death. ~~where anger, as it is~~  
~~and an indirect stimulus~~ Sometimes  
 - more - ~~faintness~~ <sup>quick & difficult breathing</sup> - ~~syncope~~ - ~~fainting~~  
 at Stomach with sometimes a pushing of bile  
 - faintness - syncope - asphyxia - death. +

The remedies for this <sup>evil</sup> ~~disorder~~ in the  
 passion of Anger are religious - moral - &  
 physical. -

1 A sense of the <sup>wisdom</sup> ~~omnipotence~~ <sup>&</sup> ~~of~~ <sup>the</sup> folly of  
 the passion in these excessive degrees.

2 A sense of the repugnancy of it to decent &  
 liberal manners. - The term Gentleman  
 implies a command of this passion above  
 all others.

3 A celebrated divine recommends to a  
 persons disposed to cherish unreasonable  
 not to speak when they are angry &  
 Anger, always to repeat the Lord's prayer  
 before they ~~say~~ speak, or act under the  
 impulse of this passion. To persons who



✓ 4. Opposing to Anger other passions which  
discompose destroy it. <sup>Thetis</sup> ~~The mother of Achilles~~  
~~was~~ composed of the Anger of her son  
Achilles by love. Fear likewise it is  
an Antidote to Anger. A Gentleman  
in England married a woman of large  
fortune, ~~but~~ who had a most turbulent  
temper. On his way home <sup>to</sup> his bride,  
One of his horses became a little ~~thoroughly~~,  
upon which he drew his sword & ran  
him thro the body. This instance of  
extravagant & cruel Anger (which was  
altogether affected) terrified his wife in  
such a manner that she never discov-  
ered any marks of this hateful passion  
during her <sup>connection</sup> ~~marriage~~ with him. —  
It is very remarkable that persons  
of insensible ~~that~~ temper, seldom discover



cannot, & will not follow this advice, we may recommend to them before they speak or act always to count twenty. — ✓

5. In that species of Anger ~~in~~ in which the system is <sup>highly</sup> ~~acted upon by a direct stimulus~~ <sup>stimulated</sup>, (<sup>which</sup> is always the most dangerous) I have heard an intelligent Country <sup>farmer</sup> ~~gentleman~~ say that he has seen a large draught of cold water, give <sup>an</sup> immediate check to the passion, & in a short time produce composure and serenity of mind & body. The good effects of this remedy may be ascribed in part to the time gained for reflection, as well as the <sup>sedative on</sup> ~~debilitating~~ effects of the cold water.

6. <sup>th</sup> I have often seen a brackish of cold water thrown upon two angry dogs engaged in a close conflict, immediately part them ~~and~~ with signs too of calmness in both of them. <sup>I have lately heard of</sup> Perhaps the same remedy might be equally effectual when applied to an



their angry passions in the presence of their  
superiors. —

It is of the utmost consequence to escape from  
the sight or presence of an offending object, or  
person as speedily as possible. I once saw a  
British officer receive a gross insult from  
a London merchant at ~~his~~ dinner. The offi-  
cer immediately retired from table, <sup>without</sup> ~~and~~  
~~making any~~ <sup>After</sup> ~~and~~ reply, and after an absence  
of ten minutes returned with a pleasant  
countenance & finished his dinner. He  
took no other notice of the affront, ~~for~~  
he had given many unequivocal <sup>proofs</sup> ~~marks~~  
of his courage <sup>during the war</sup> before last  
~~in Germany~~ <sup>in Germany</sup>. I have seen an injury treated  
with indignant contempt.

V N Ballonius says Vol. 7. 296, that  
fatigue & thirst dispose to anger. They ~~are~~  
therefore to be avoided by irascible persons, <sup>also every thing else that incites</sup>



angry ~~man~~. turbulent Servant Girl.  
 70 Dr. As the ~~man~~ <sup>man</sup> ~~not~~ says he has been an-  
 gry or irascible diet is effectually cured  
 by a milk & vegetable diet. For this  
 reason

8<sup>th</sup> Wine & ard<sup>r</sup> spirits sh<sup>d</sup>. be avoided by  
 such people. It was after drinking Wine &  
 Alex<sup>r</sup> saw his beloved Clytus. Most of the  
 terrible consequences of anger in purity  
 are produced by the intemperate use of  
 strong Drink. -

9 In that the spires of Anger <sup>is</sup> ~~is~~ <sup>attended</sup> ~~produced~~  
<sup>on its being moved by fear,</sup>  
 by the indirect stimulus of the passion - an

opiate might probably be administered  
 w<sup>th</sup> Advantage.

Persons who are subject to anger should  
 avoid ~~speaking~~ <sup>speaking</sup> ~~loud~~ <sup>with</sup> ~~when~~ <sup>regard</sup>  
 when under the influence of this passion.  
 also the use of ardent & fermented liquors.  
 10 in the ~~new~~ <sup>criminal</sup> ~~prison~~ <sup>prison</sup> to prevent it upon all  
 occasions, no ~~person~~ <sup>prisoner</sup> is permitted to speak  
 loud in the ~~new~~ <sup>criminal</sup> ~~prison~~ <sup>prison</sup> of this city. ✓



V Dr Brambilla relates the case of a  
soldier in whom fear produced a high  
fever & a mortification of a fore  
that had been produced by a blister  
on his leg. Arnold Vol: II. p 152.

✓ Besides the effects of fear ~~upon~~ which have  
been mentioned, it has a singular operation  
on the hair. 1 It ~~is~~ <sup>removes</sup> makes it rise from  
its natural to an erect state. Virgils and  
Shakespeare both ascribe this phenomenon to  
fear. 2 I have heard a well attested fact of  
a man whose hair became grey in one night,  
from being <sup>terrified by</sup> ~~terrified~~ with a body of rats. see  
several cases of same kind <sup>in</sup> ~~on~~ skin  
3 Dr Huch informed me that he saw a gen:  
-leman in <sup>Portugal</sup> ~~disbon~~ who was <sup>bald</sup> ~~completely~~ lost  
in a few hours  
all the hair of his head, by the fear excited in  
him by the great earthquake which  
destroyed the city of Lisbon. - go to ~~OT~~  
over leaf



Fear

There is so much evil & danger in our world, that the passion of fear is implanted in our minds for <sup>the</sup> wise & useful purpose of defending us from them.

The disease of this passion consists in its exult upon proper, and its existence upon improper occasions. —

The improper objects of fear are Ghosts - ~~insults~~ <sup>insults</sup> ~~beastly~~ <sup>beastly</sup> ~~animals~~ <sup>animals</sup> such as cats, rats, ~~darkness~~ <sup>in</sup> spiders, & the like. There is also a dread of failing & riding in some people, which amounts to a disease. —

The proper objects of fear which ~~produce~~ <sup>produce</sup> ~~are~~ <sup>are</sup> Sickness & death. —

The effects of fear on the system are  
 palpitations - tremors - quick pulse & respiration  
 a short cough - globus hystericus  
 - a copious discharge of pale Urine - Diarrhea.  
 Sometimes an involuntary discharge of the faeces.  
 aphonia - <sup>mania</sup> ~~convulsions~~ - syncope - asphyxia - death. ✓



[ + It <sup>belongs</sup> is peculiar to the passion of fear to <sup>superior</sup> ~~over~~ <sup>the</sup> ~~cause of~~ <sup>panic</sup> ~~all other~~ <sup>strikes</sup> passions. A soldier in retreat-  
ing after a defeat, often leaves his best  
friend, & sometimes even a brother on the  
field of battle without making any single  
effort to save his life. This passion (strange  
to relate) <sup>is superior</sup> ~~is superior~~ even to the fear of  
death. The Chinese in flying from the Tartars,  
after a <sup>battle</sup> ~~death~~ throw themselves into a river  
& perish, to avoid death from the sword  
of their enemies. ~~So~~ many of the cases  
of suicide arise wholly from this pandemic  
-maner of <sup>fear</sup> ~~passion~~ over the pain of death -

Of Sometimes this passion rises to such  
a degree as to produce <sup>hundreds of</sup> a temporary insanity.

~~Dispositive~~ Constitutions most subject  
to fear, are <sup>frequently</sup> most addicted to cruelty.

It is contagious in a very great degree.  
Sometimes it combines itself with  
guilt when its effects are truly terrible.



To prevent ~~the~~ ~~reminders~~ for improper fear the utmost pains sh<sup>d</sup>. be taken ~~to~~ in the educat<sup>n</sup> of children to inure them to darkness by compelling them to go to bed alone. I suspect there is a natural association between fear & darkness, & therefore more than common pains will be necessary from the influence of reason, or parental authority to dissolve this connection between them. ~~servants~~ ~~servants~~ sh<sup>d</sup>. be banished from families who terrify children w<sup>th</sup> the fear of ghosts or hobgoblins. - If it sh<sup>d</sup>. be necessary to work upon this passion while it is the only active one in ~~children's~~ minds in order to govern them, we may substitute to imaginary evil the name of a chimney sweep. The fear of these inoffensive & degraded part of our species will ~~from~~ wear away of itself without leaving any bad habits behind it. -

Should there unfortunately be a congenial, or acquired fear of a cat - an infant



I have known two instances of  
persons suddenly detected in stealing falling  
down on a floor - the one into convulsions,  
& the other into Syncope. The last w?  
probably have died had he not taken  
Laudanum, & other stimulating remedies.  
~~This~~ fact may serve to explain the  
account given of the Death of Sapphira  
in the new testament. It is com-  
monly supposed that her death  
was inflicted by St Peter as a judg<sup>t</sup>  
on her for lying. I am disposed  
to believe that she died only in con-  
sequence of a sudden paroxysm of  
fear from being detected by the  
apostle, and that it did not  
depend on a supernatural cause.



or of water, ~~or of riding~~ <sup>or riding</sup> it may  
 in all cases be cured. Its continuance  
 marks a defective education, or a fondness  
 for being distinguished <sup>or singular</sup> as to cherish these  
 weaknesses rather than cease to be of con-  
 sequence in company, <sup>to be</sup> or the subject of con-  
 versation. -

There is no fear of this kind but it  
 may be overcome by resolution & habit. Of  
 this ~~the~~ Peter the Great of Russia has furnished  
 us <sup>the</sup> a remarkable example. He was born  
 with a ~~fear~~ Hydrophobia, or dread of water. As  
 he early formed the idea of visiting other  
 countries he knew this weakness would pre-  
 vent his crossing waters which would lay in  
 the way of his travelling. He <sup>therefore</sup> ~~used to faint~~  
 commanded his servants to throw him into  
 a boat when he had occasion to cross a  
 river - At first he lay in a state of syncope



+ There is <sup>a certain</sup> fearfulness of disposition which has  
~~not been deemed~~ <sup>a</sup> source of great unhappiness  
to the person who labours under it. Dr Johnson  
has described it admirably in a paper in his  
Rambler. The late General Lee used to say "such  
persons resembled a horse he once rode that  
was always looking out for something <sup>he</sup> to frighten  
at". These people live under a perpetual apprehen-  
-sion of some distant & probable evil. I know  
of no cure for this disorder of the mind, but  
the presence of actual evil - for such persons  
are taught by ~~real~~ misfortunes that real evils  
are less terrible & insupportable, than imaginary  
ones. This extends to all the evil of this world,  
& probably in most cases to death itself.

I have known  
<sup>under</sup> the influence of good education  
in eradicating a timid disposition from child-  
ren much assisted by the Cold Bath. —



in ~~the~~ a boat, till he reached the opposite shore - after a while he endured the sight of the water <sup>the</sup> in composure - & finally he overcame all ~~the~~ fear of it, so as to accomplish his travels <sup>over rivers & oceans</sup> with as much pleasure to himself, as he did advantage to his subjects.

The fear of sickness, ~~death~~ appears to arise from excess of excitation in the system.

To obviate this the first remedy is

1. just Opinions of the moral government of the world, and a firm reliance upon the goodness and power of the Supreme being.

"I fear God (said the celebrated Pusehall). I therefore know no other fear." These principles should not prevent our recommending such

remedies as invigorate the system. Generous or a low according to the nature of the former infirmity, dist. - and gentle exercise - with cleanliness, <sup>Pickness,</sup> have a wonderful effect in fortifying the mind against the fear of sickness.




by Dr. Keene

[Among other arguments that he used, to  
banish this fear, I remember one of  
them is an "assurance" <sup>to</sup> of his reader that there  
is much less bodily pain in dying than is  
commonly supposed. <sup>To satisfy myself of</sup> ~~By reading this work~~  
<sup>the truth of</sup> ~~of~~ this opinion, I have frequently inquired  
of my patients in their last moments, whether  
they felt any pain, & have often been assured  
by them <sup>that</sup> they did not. In many persons I have  
seen death steal upon the system with all the  
calmness & perhaps pleasure of sleep. The late Dr  
Wm Hunter's <sup>very</sup> ~~own~~ last words to his friends were  
"I wish I had a pen & ink & were able to write,  
only to record how pleasant & easy a thing it is  
to die". ~~There was~~  
~~Dr. Keene~~ - Voltaire tells us that Lewis the 14<sup>th</sup>.



The fear of death can only be overcome by a firm belief in that Being who has given us <sup>proof by his resurrection from</sup> ~~our~~ <sup>all his followers</sup> ~~the grave~~ <sup>that all his followers</sup> ~~a prospect of his final triumph~~ shall finally be made to share in that triumph over death. But a delicate habit <sup>even</sup> under the influence of this belief, is sometimes made to tremble under the apprehensions of approaching <sup>the fear of death</sup>.

2. <sup>by</sup> ~~Feeling disordered~~ <sup>to remove the fear of death</sup> To remove <sup>the fear of death</sup> let us res-  
<sup>to our patients</sup> ~~command them~~ rational & sensible books, such as *Shelley*, *Dreigny* & some others. *✓*  
~~Shelley~~ The best book I have ever seen on death is written by a French divine of the name of Dubinourt. It is entitled "Consolations against the fear of <sup>death</sup> ~~death~~". 

V 3 There <sup>is one</sup> ~~is one~~ thing which <sup>contributes much</sup> ~~mitigates~~ the fear ~~the~~ death <sup>and that is</sup> ~~the frequent meditation~~ on it, <sup>by</sup> frequent escapes from it. A woman seldom dreads death from child-bearing after ~~has~~ bearing one child. An old soldier after escaping <sup>death in</sup> 20 or 30 battles does not possess more courage than a young one.



said on his death bed to his attendants "It is not  
so hard a thing to die as I expected" ~~†~~ The historian  
adds to this anecdote, that all persons die well who  
die in company! Upon this acc<sup>t</sup>: persons in their  
last moments should not be deserted by their friends.  
- man is <sup>more</sup> a coward, when alone, than when in  
company - for bravery is unnatural to man, & is al-  
ways more or less an acquired quality. Soldiers are most  
brave, when they fight in the sight of the most spectators.]  
† In the last stage of all disorders, Opium  
has a wonderful effect in lessening the fear <sup>as</sup>  
well as the pangs of death. I have seen many  
instances in which it <sup>has</sup> produced a compo-  
sure <sup>in the last hours of life</sup> that has been delightful. ☉

~~Raising the head & trunk of the body~~

† And ~~once more~~ - the late General Butler  
who fell in gen<sup>l</sup> plain; battle with  
the Indians, <sup>the same thing</sup> said to Capt Temple from  
whom I rec<sup>d</sup> the information, that  
added ~~with his last breath~~, that  
"he felt as if he were falling a-  
-sleep." ☉ In the last stage ~~he~~ return  
about to †



He only learns to believe that ~~badly~~ there is less danger in a battle than a young soldier is disposed to expect - for every escape he has met with is a pledge for his future safety.

- what satisfies me of the truth of this opinion, is that I have observed old officers & soldiers to be as much afraid of death from sickness as other men. ~~to go to p: 610~~ //

[To overcome the fear of death in soldiers previous to a battle the following remedies have been found useful. Viz.

1. ~~Prussians~~ <sup>a certain</sup> ~~to impart~~ <sup>to impart</sup> ~~as much~~ <sup>as much</sup> stimulus to the body. This has been done, by the ~~ex-~~ <sup>ex-</sup> ~~traction~~ <sup>traction</sup> of the body. A British Captain who served under Prince Ferdinand in the last German war, informed me, that <sup>was</sup> a standing order of that great general to his troops never to receive an enemy in a standing posture except they were under cover, & from the faithful execution of ~~to~~ this order much of his success was



+ [John Hunter always took 20  
or 30 Drops before he began to  
speak in public.]—

v By holding the breath.







5 By opposing to the fear of death, the fear  
of shame - the love of glory - or the fear of  
certain death, to that which is uncertain.  
Men are <sup>often</sup> brave only because the love of  
shame is more painful than the dread of  
death - hence 9 out of 10 of all the duels w<sup>h</sup>:  
are fought, are by men of doubtful, or  
suspected courage - & hence too regiments w<sup>h</sup>:  
have been disgraced in a battle, generally per-  
-form <sup>afterwards</sup> the most gallant exploits. ~~where~~ The  
~~love~~ <sup>passion for</sup> of glory often eradicates every  
principle of fear from a young officer. To be  
lamented two or three evenings in a box of  
a theatre by the ladies, - to be praised in  
a newspaper which dies the evening after  
it is published - and to <sup>be</sup> remembered in a  
bumper <sup>of wine</sup> by a corps of drunken brother  
Officers ~~at~~ once or twice at the table of  
head Quarters is a reward that takes away



said produced a temporary frenzy of courage in his troops before the attack of Bunker Hill by ringing first <sup>beckoning to</sup> ~~calling to~~ the boats which contrived his troops to come near to the boat in which he sat, & then <sup>by</sup> singing to them, ~~that the famous war song~~ <sup>an animating</sup> war song.

1. Why soldier why,

"Sh. you be melancholly de. . . resentment

18 By using a word, or words which <sup>excite hope</sup> ~~are of course~~ or some predominate passion <sup>confidence of success</sup> upon the onset of a battle.

The troops of Cyrus Xenophon tells always made the air resound in the beginning of a battle with the cry "of Jupiter our Deliverer". The Duke of Braganza effected the revolution of Portugal by making his troops believe the night before a battle that he had rec<sup>d</sup> appearance of Jesus in a vision from heaven. Perhaps the famous vision of Constantine of a Cross with the inscription of "Vox ligno vincet" <sup>was</sup> ~~was~~ only <sup>a</sup> deception contrived by him to inspire confidence in the minds of his soldiers. The words "Laus & Senatus" were



the terror of <sup>of</sup> being blown into a thousand pieces  
upon a forlorn hope, or of expiring upon a  
bed of honor in the field of battle. - The late king  
of Persia <sup>supplanted</sup> the fear of certain - to that of certain  
death, ~~and~~ by putting his <sup>new</sup> troops in the front  
of a battle, and commanding his veterans to fire  
upon them if they offered to run away. -

1 + That he should never think of death. Officers  
& Soldiers seem to be aware of this fact - & hence  
they find they have more levity in the time of war  
than in the time of peace - all that gaiety of  
life & ~~summers~~ <sup>which is so much admired in, & which</sup> is ~~nothing but~~ <sup>is artfully</sup> ~~hypocritical~~, &  
which they spread thro' all the circles in ~~the~~ <sup>which</sup>  
they wish is ~~so~~ <sup>purely</sup> hypocritical. It ~~is~~ <sup>is artfully</sup> ~~is~~  
purposed to banish the fear of death by keeping  
them from thinking. [ ]



the cordials of the Roman armies before a battle. [I think the remembrance of the scenes of Oppression & cruelty which followed the surrender of Fort Washington in New York, contributed not a little to overcome the natural fear of death in the American Soldiers in all the battles that were subsequent to that melancholly event.] -

[There are <sup>three</sup> ~~two~~ other circumstances which are necessary to banish the fear of death in a Soldier. 1. That he <sup>parent</sup> should have no wife, nor child - ~~now~~ or that he should be a fugitive from them all. - I have heard of several brave men who had families who have confessed that the remembrance of them in the day of battle always enervated <sup>their</sup> courage.

2 It is necessary that a Soldier ~~should be~~ in order to have no fear of death should be very stupid or very wicked. The Turkish - Russian & British Soldiers are said to be the bravest troops of the world. The ~~be~~ reason I believe is, the two former are the most stupid & the last



I knew  
+ a sensible officer in the Dutch <sup>Navy</sup> ~~service~~  
~~Commander~~ of a M<sup>rs</sup> Dally I who was so much  
impressed with a sense of the Advantage  
of having Soldiers of profligate Characters  
in preference to all others, that he said  
if he were to fight to battle for the  
empire of the world, he would draw  
his recruits from a Gaol. His first  
or most invisible line he said sh<sup>d</sup> be composed of ~~let~~ murderers.  
His second of House breakers, & his 3<sup>rd</sup> of pick-  
-pockets. Such a crew he said would be  
an overmatch for all the same number  
of the best picked yeomanry in the World."

It has been said forwards when  
compelled to fight are the bravest of  
men - true - & owing to the stimulus  
of the line of life <sup>acting on accumulated excitability</sup> predominating over fear  
of death.



the most profligate wretches upon the face of the earth. +

From this Account of the Profession of Arms, it appears that war however natural to man is contrary to <sup>sound sense</sup> ~~it~~ <sup>& wholly equally</sup> right reason, ~~& wholly~~ of course to ~~superior to~~ <sup>philosophy & Christianity</sup> ]

I beg pardon for ~~introducing~~ applying philosophy, ~~on the basis of the Animal Economy~~ to the dreadful purpose of destroying human life. My business here is only to teach the Art of preserving it. My only design was to illustrate a principle of the Animal Economy by shewing how much a the passion of fear may be controuled by physical Causes. —

~~many of the Observations that have~~  
~~Physicians & Clergymen~~ <sup>the</sup> ~~obviate~~  
~~been made of the means of preventing~~  
~~the fear of death to which~~  
~~the fear of death in a Soldier apply~~  
~~to Physicians, when they are exposed~~  
~~visiting persons in~~ <sup>& dangerous</sup>  
~~to danger from contagious Diseases:~~  
<sup>by the following means.</sup>  
~~First there are some other Antidotes~~



to fear which belong exclusively to  
our professions, and <sup>as</sup> I shall briefly  
enumerate.

1. Orders to use smelling bottles - or  
preventatives of any kind in a sick  
room, nor in any other place, if where  
there is a difficulty of procuring <sup>them</sup> ~~from~~  
or a risk of forgetting them. The want  
of them from either cause, produces a  
sudden paroxysm of fear which always  
predisposes to infection & death. This  
caution will not prevent a due accom-  
modation of the diet to the nature  
of the prevailing Epidemic, for this  
will not <sup>be</sup> hard to procure, & the  
calls of appetite or the laws of  
habit will prevent its being forgotten.

2 To be constantly employed. Fear



## Joy

This emotion is so short lived, that where it does not produce syncope, or death it seldom injures the constitution. The business of a physician is to moderate it, by preventing its being imparted too suddenly, especially when the system is in a very excitable state from sickness - fear - or grief. - There is a Circumstance accompanying this emotion described by Bruce when he arrived at the long sought head of the Nile. He tells us that he felt an uncommon thirst which he gratified by drinking the health of his King George III<sup>rd</sup> and his ministers in the pure fountain of that celebrated river.

## Laughter

The excess of ~~this~~ Laughter has induced death in two instances - In Cato Chrysippus one of the ancient philosophers, and in one of the Popes. In the latter it was induced, while he was sick, by seeing a tame monkey put on his sacred pontifical ~~thighs~~ <sup>trunk</sup>. Cure. Fear, or counter passion. Pinching. Cold water.



like love is often the Child of Solitude.  
Where business does not give constant  
employment, & where <sup>where</sup> reading will not  
~~fix the~~ abstract the Attention from  
gloomy reflections, a Physician sh<sup>d</sup>?  
employ his mind in some difficult  
study, - in writing, - drawing, - or in  
compounding Medicines for his patients.

3 To obviate <sup>the</sup> fear of death during the  
prevalence of a mortal Epidemic, a  
Physician sh<sup>d</sup>? direct himself of all  
desires of making money, or profiting  
by the calamities of his fellow citizens.  
- This will give a <sup>unanimity & con-</sup> ~~entire~~ energy to  
his mind which ~~the~~ the desire of  
wealth can never inspire. Dr Patrick  
Rupel gives the same advice to  
Physicians who attend patients in the  
plague, & he appears to have



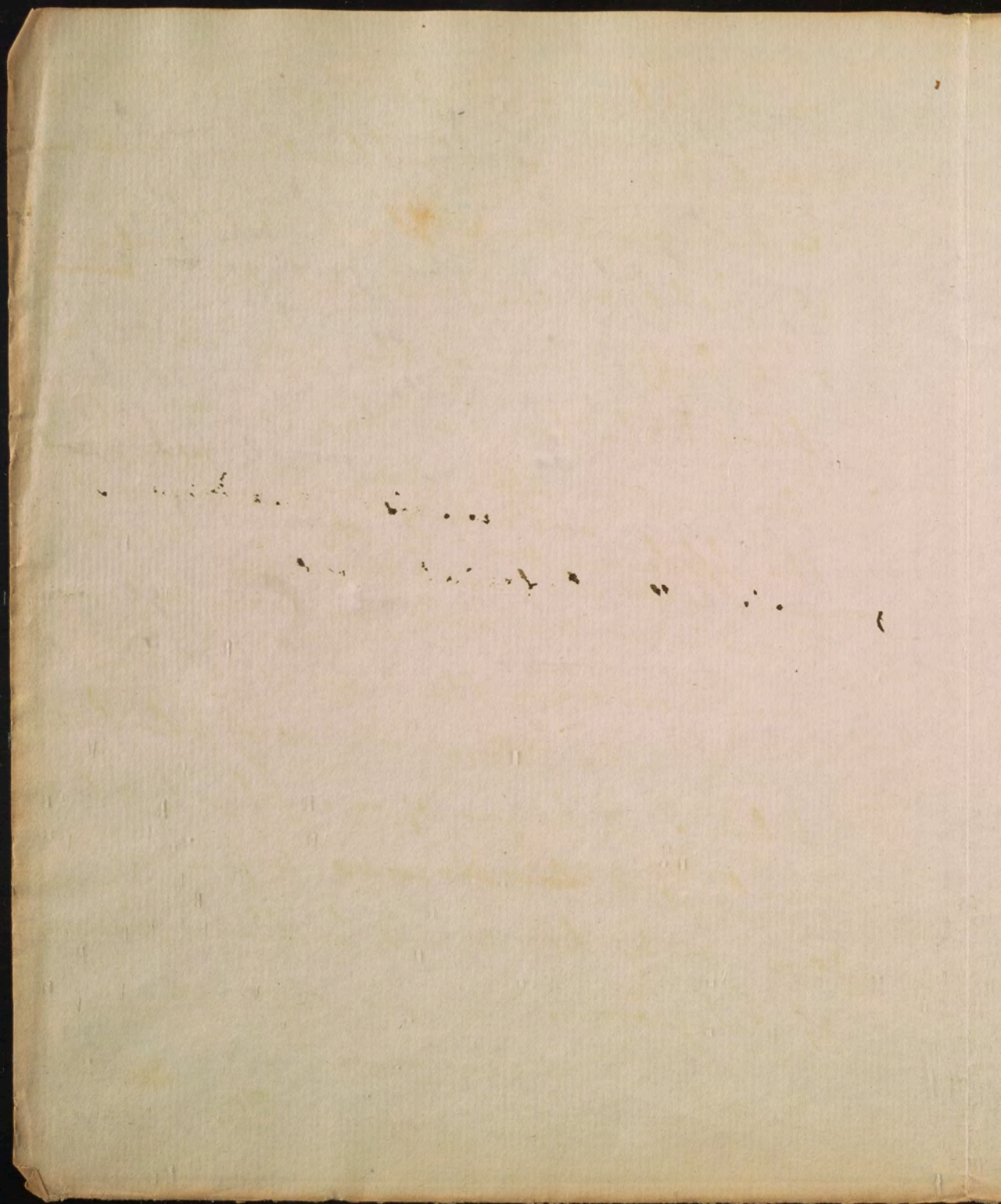




The Passions of Envy and Malice  
 have a most unfriendly influence  
 upon health. The former <sup>acts like</sup> is a  
 slow poison. It is said by an inspired  
 writer to induce "Rottenness in the bones."  
 From its creatancy, <sup>it is said by</sup> ~~for its facts upon~~  
 Lord Bacon "to know no holidays".

Malice is protracted Revenge. ~~It~~  
~~is a deep seated~~ They are both deeply  
 seated in the human mind. Dr Tissot  
 says he was once consulted by a  
 patient who acknowledged that his  
 disease was induced by his habitual  
 hatred of an enemy. ~~It is~~ The  
 symptoms of these two passions when  
 they get possession of the mind are

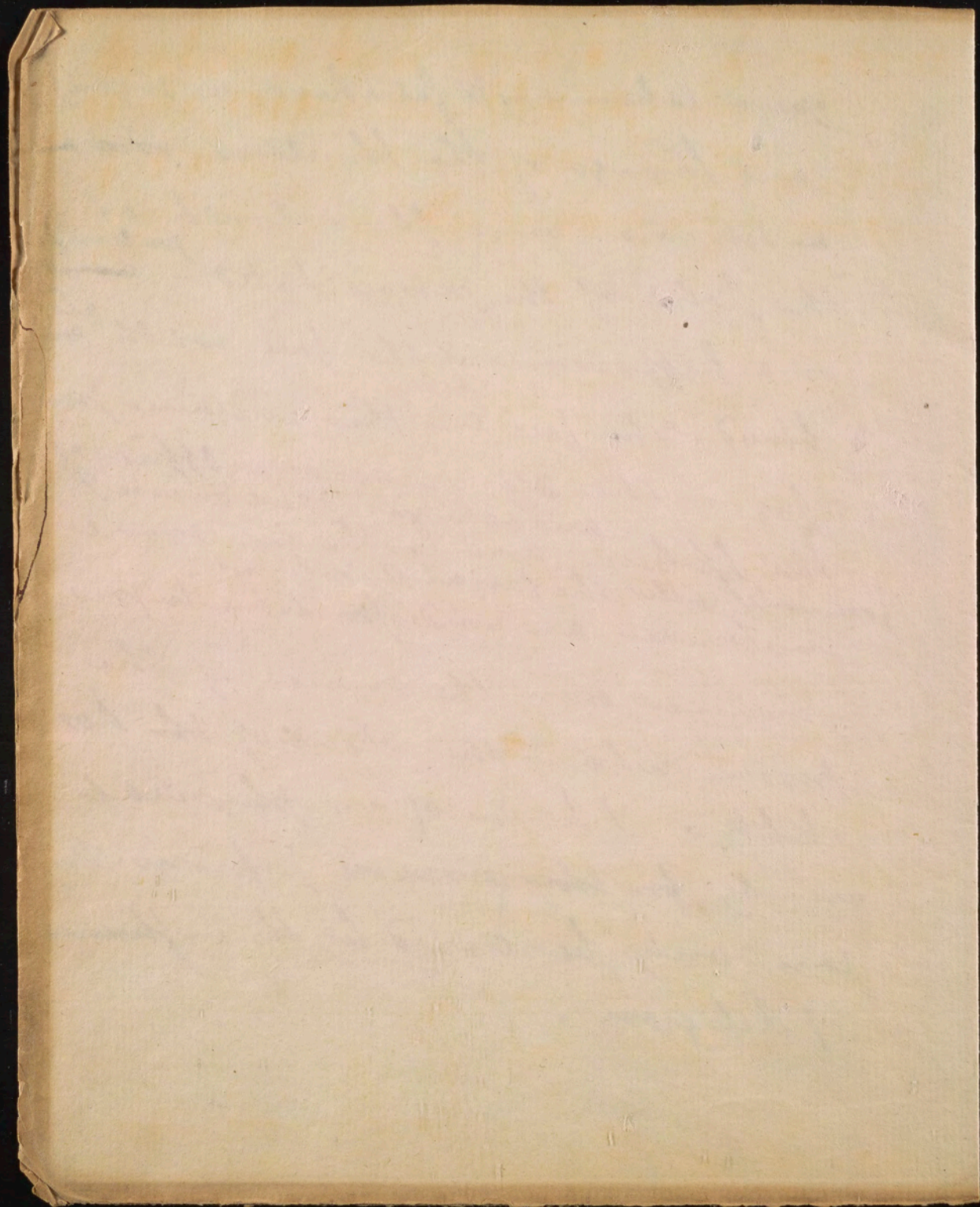






open calumny & falsehood - or signifi-  
-cant shrugs of the shoulders, ~~or~~ <sup>or</sup> ~~or~~ <sup>or</sup>  
- tumors - or a short cough at <sup>pulses</sup>  
the sight of the person hated - ~~and~~  
or a suffusion of the face with <sup>red</sup>  
blood. The face in this instance per-  
-forms the ~~off~~ vicarious office of  
the Spleen, <sup>and exhibits that disease</sup>  
formerly called the "facial apoplexy" -  
instances an indisposition to pro-  
-vocate even the name of the  
person who is the object of the hos-  
-tility. I know of no physical  
remedy for ~~this disease~~ <sup>superior</sup>. They  
can only be cured by the influence  
of Religion.







profitably by it during the prevalence  
of the plague in Aleppo. —

By a firm reliance upon the protection of  
heaven, and a constant reflexion, that in  
~~was~~ relieving the sick, & <sup>in</sup> saving life, we are  
improving ourselves for future happiness. —

+ It is deeply seated in the human constitu-  
-tion. Montaigne says he once saw  
a man of 30 years of age who had  
no genital organs, & yet he had strong  
venereal desires. Dr Michall's <sup>gives</sup> ~~history~~ <sup>as a</sup> history of a <sup>young</sup> ~~man~~ <sup>man of 20 years old</sup> ~~child~~ <sup>at</sup>  
the Pesach falls in New Jersey that had  
never walked, from the enormous and  
disproportionate size of <sup>his</sup> ~~its~~ head, & who  
was a <sup>child</sup> ~~man~~ <sup>in</sup> intellectual capacity,  
who ~~was that by~~ <sup>discovered</sup> ~~was not the same~~ Notwithstanding  
a strong passion for the female sex. — It is  
remarkable that ~~few~~ idiots are  
generally possessors of this appetite in a  
very high degree. — It does not die even  
in old age — witness — the famous Parr who  
was convicted of adultery at near 150 —



of Lust

This is an appetite, so intimately connected with the passions, & with moral evil, that I shall treat of its excess in this place, altho Dr Cullen has ~~to~~ <sup>not</sup> in under the Class of Local disorders. —

This ~~prop~~ appetite like the passions was implanted in us, for ~~the~~ <sup>the</sup> necessary purpose of propagating the Species, — Its excessive and un-  
= lawful gratification constitutes <sup>a</sup> ~~the~~ disease of both the body & mind. — When excessive

This <sup>Appetite</sup> ~~passion~~ produces tremor - flushings of the face - frequent ~~of~~ <sup>of</sup> painful ~~excess~~ <sup>excess</sup> indecent -  
= or a hypocritical ~~and~~ chastity of conversation -  
= or - nocturnal pollutions - & Onanism.

It sometimes produces Ryp<sup>s</sup> and madness. The  
furore uterinus is a <sup>state</sup> ~~form~~ of madness from  
this cause.

For <sup>an act of the</sup> the destructive effects of this Appe-  
= tite when it breaks forth in the detestable



engaged in ~~become the same~~  
~~doing part of the work~~ of benevolent  
work which constituted part of the  
errand of the Son of God into our world.  
The late Genl Wassert was told by a person  
who had witnessed or heard of his gallant

---

✓ 2 Excess in drinking often produces an  
excess in the Ven<sup>e</sup> Appetite. Hence we  
find that persons afflicted <sup>th</sup> with the Ven<sup>e</sup>  
disease generally <sup>palliate</sup> ~~introduce~~ the history  
of their cases, ~~with~~ by informing their  
physician that they were influenced  
by liquor, & that they were seduced  
from the tavern to the Brothel, where  
they caught their disorder. —

+ To the influence of stimulating Aliment  
in increasing the Ven<sup>e</sup> Appetite I have heard  
of one exception. The natives of Manilla  
who live wholly on vegetables are strongly  
addicted to ven<sup>e</sup> gratifications. But  
the absence of <sup>the stimulus of</sup> animal Diet is supplied  
the heat of the Climate of  $\frac{1}{2}$  Island, and by  
the constant use of the Beetle nut. ✓



614  
of the extracts of the letters I formerly ~~and~~ <sup>and</sup> ~~to~~ <sup>to</sup> you.  
Vice of Onanism, I refer you to Dr. Tissot.  
- Jan Seminal Involuntaries - diseases of the bladder  
- Dyspepsia - Dropsy - Vertigo - and Epilepsy have  
often been the consequences of it.

The usual causes of the excess of this  
Appetite are 1<sup>st</sup> Excessive eating, more especially  
of stimulating Aliment. "Fulness of bread"  
we read was one of the remote causes of  
the extremity of the vicious indulgence of  
this Appetite of <sup>recorded in the Old Testament.</sup> among the Cities of <sup>the</sup> plain.  
- It is said fish & Oysters tend to excite this  
Appetite, only because Fishermen who  
live on the Seashore have generally large  
families - But I rather ascribe the fruit-  
fulness of these people to their temperate  
and <sup>active</sup> ~~active~~ <sup>their</sup> mode of life. ~~They~~ labour  
is of such a nature as not to debilitate  
their bodies. +

3 Indolence & a sedentary life. Idleness we  
find was another remote cause of the



exposing his life to unnecessary danger  
behaviors at the battle of Lexington,  
that he would, not survive <sup>and</sup> the next  
battle. - "Yes - said he, I shall, - for  
it is too great an honor for me to arrive  
at, to die for my country" - If such  
a sentiment animates a man in the  
business of taking away <sup>how much more</sup> life, ~~what ought~~  
~~to be the feelings~~ of exalted should be  
the feelings of a Physician whose business  
in times of danger, is, to preserve, and  
restore life! —

I mean quite no reflection upon any  
body when I add, that I hope no consid-  
eration of danger <sup>or death</sup> will ever induce any  
of us  
to shrink from our duty in during the  
prevalence of a mortal Epidemic. The  
honor of a Physician sh<sup>d</sup>. be dearer to him  
than his life, and life preserved by  
a desertion of duty is not worth the  
having. The words of Sidney in cases



Insensibility of the cities of the plain. It is  
 the idleness which is usually connected with  
 a monkish & <sup>even a</sup> College life (where Students  
 live like monks under one roof) that  
 produces so much debauchery among per-  
 sons of that description. ~~But~~ <sup>strong</sup> But a propen-  
 sity to this appetite extends further to  
 persons of sedentary occupations such  
 as weavers - the Clergy (when they neglect  
 to visit their parishioners) - ~~and even~~ <sup>& to persons</sup> ~~and even~~  
~~and even~~ confined with lameness <sup>&</sup> the  
 gout. ~~and even~~ <sup>&</sup> Linnaeus ascribes the propen-  
 sity to sensual pleasures in female wea-  
 vers to the motions of their lower limbs.  
 - It was probably upon this Act: that wo-  
 men were forbidden to follow that oc-  
 cupation. <sup>The Strength of the Vent.</sup> It is certain that many  
 persons deprived of the use of a limb, or  
 owing as much to the exaltation produced  
 in their systems by pain & full diet, as



where  
of Danger & Duty are connected, deserve  
to be written in letters of gold, over  
every Physician's Door. & whenever  
says that great & good ~~man~~ a Republican  
a man is placed in a situation in which  
he cannot save his life without doing  
a mean thing, it is a proof that God  
calls upon him to give up his life."

- This noble sentiment which I  
used to repeat every year in my  
lectures upon the practice of Physic, &c.  
- transmitted the late Dr. Livingston to re-  
-main in the city in upon the ap-  
-pearance of our late Epidemic. His  
death was <sup>as</sup> ~~honourable~~

To the <sup>in</sup> ~~considerations~~ of <sup>honour</sup> ~~honors~~  
which I have mentioned, I shall suggest  
one more idea which ought to have <sup>great</sup>  
weight when we are tempted to quit  
our posts, and that is <sup>in so doing</sup> ~~by~~ that ~~by~~



by their confinement to a Chair or bed.

It is owing to the sedentary life of Hypochond<sup>r</sup> patients that they are so frequently afflicted with strong Ven<sup>e</sup> diseases ~~for~~ <sup>for</sup> while the Stomach & alimentary canal - and most other parts of the body labour under a torpor, - the genital organs suffer from a preternatural excitability. <sup>appears to be</sup> and it is the connecting <sup>its</sup> evanescent symptom of Hysteria, & the connecting symptom with Hypochondriasis. ~~and~~ <sup>is probably</sup> lastly - whether it be owing to one or both these causes, ~~may it not be much en-~~ <sup>that it is much</sup> - creased by the preternatural Appetite which is sometimes discovered in Hypochondriac patients ~~and~~

4 Thus far the remote causes of an excess in the ven<sup>e</sup> appetite are plain, but we often see it connected with great debility; ~~where this debility forms~~ <sup>the</sup> the constitution of the Italians bears upon effeminacy, &



Deserting our ~~stations~~, we leave <sup>an</sup> undue  
proportion of business upon our brethren,  
~~who~~ who remain behind us, and  
thereby expose them to fourfold danger

---

[4] The Other exciting Cause of the Vent.  
Appetite are lascivious ~~thots~~ - Obscene  
Conversation - Books - & Paints. ]

---

from fatigue. — Most of the  
Physicians who died of our late  
Epidemic <sup>fell</sup> ~~were~~ sacrificed to this  
disproportion of ~~their~~ labor in the cause of humanity.  
— While the many thousands who perish?  
by that disorder are daily hastening into  
oblivion, let us <sup>rescue</sup> ~~rescue~~ ~~from~~ the  
memories ~~names~~ of ~~our~~ the departed members  
of our profession from the wasting  
hand of time, and while the bodies  
of Hutchinson - Pennington - Morris  
- Johnson - Glantworth - Dodd - Washington



yet no persons are more addicted to ven.  
 pleasures. I once attended a young man  
 in a fever who declared to me that ~~the~~  
 after his fever left, <sup>him & before he was able</sup> the presence of the  
<sup>to leave his bed</sup> Chambermaid was painful to him  
 owing to the vehemence of his venereal  
 desires. — In this case the excita.<sup>n</sup> of the system  
~~was~~ Organs of Generation & sympathized  
<sup>the</sup> in the Stomach whose first desires are  
 often for the most stimulating & improper  
 Aliments. — \* ~~Strongest~~ <sup>How?</sup> — Gilbouse  
 Davidson.

The Remedies for the cure of  
 this Appetite are 1 Matrimony, and  
<sup>fidelity to the marriage bed.</sup> ~~a faithful adherence~~ But  
 if this connection <sup>be</sup> impracticable from  
 youth, or other circumstances. Then

2 Low diet. ~~joined~~ Dr Stark found his  
 ven<sup>e</sup> desires nearly extinguished by a  
 diet of Bread & water. They revived upon  
 a diet of bread & milk, & became very



- Salt - Taburdy - & Alston are consigned  
to ~~their native~~ <sup>their native</sup> dust, let their names,  
~~Historians~~ - and the honourable circum-  
stances of their deaths, live for ever  
in each of our bosoms. —

3 + Plutarch says the priests <sup>always</sup> avoided  
Salt in their diet because it disposed  
to venery. - Venus was formed from  
the sea - this holds forth the connection  
of the Venereal appetite with the use  
of Salt. — see Ballouin <sup>- us</sup> Vol: 3 p: 281

† The Chase would probably serve the  
same purpose as long Journeys on  
horseback. <sup>The connection between this exercise</sup>  
~~The Chastity of Diana~~  
& chastity is happily illustrated by the poets in the  
~~was said to be preserved by hunting.~~  
character of Diana who lived ~~and~~ by hunting.  
The Indians owe the weakness of the  
Ven. Appetite to this, <sup>among other</sup> invigorating  
Causes. —



considerable, by eating 6 or 8 ounces of  
roasted Goose every day, with a proportion-  
= considerable quantity of bread. +

~~If~~ Labor or constant exercise. Both these  
increase excitement & diminish the <sup>vicious</sup> ~~excessive~~  
excitability of the system. Hippocrates  
tells <sup>that</sup> the Lythians who ~~was~~ lived on  
horseback, were much affected by im-  
= potency. Perhaps the <sup>organs of gen-</sup> ~~muscles which~~  
= ration are rendered weak by this exercise  
from indirect debility. ~~Riding~~ Long journey  
on horseback sh<sup>d</sup>? therefore be recommended?  
for the cure of this appetite. I confine  
riding on horseback to our sex only. I  
have heard of its producing a contrary  
effect on women - probably from their  
different manner of sitting on their  
saddles. +

5 ~~Asaphrodisia~~ chaste & modest women.  
+ the company of the ladies. While men



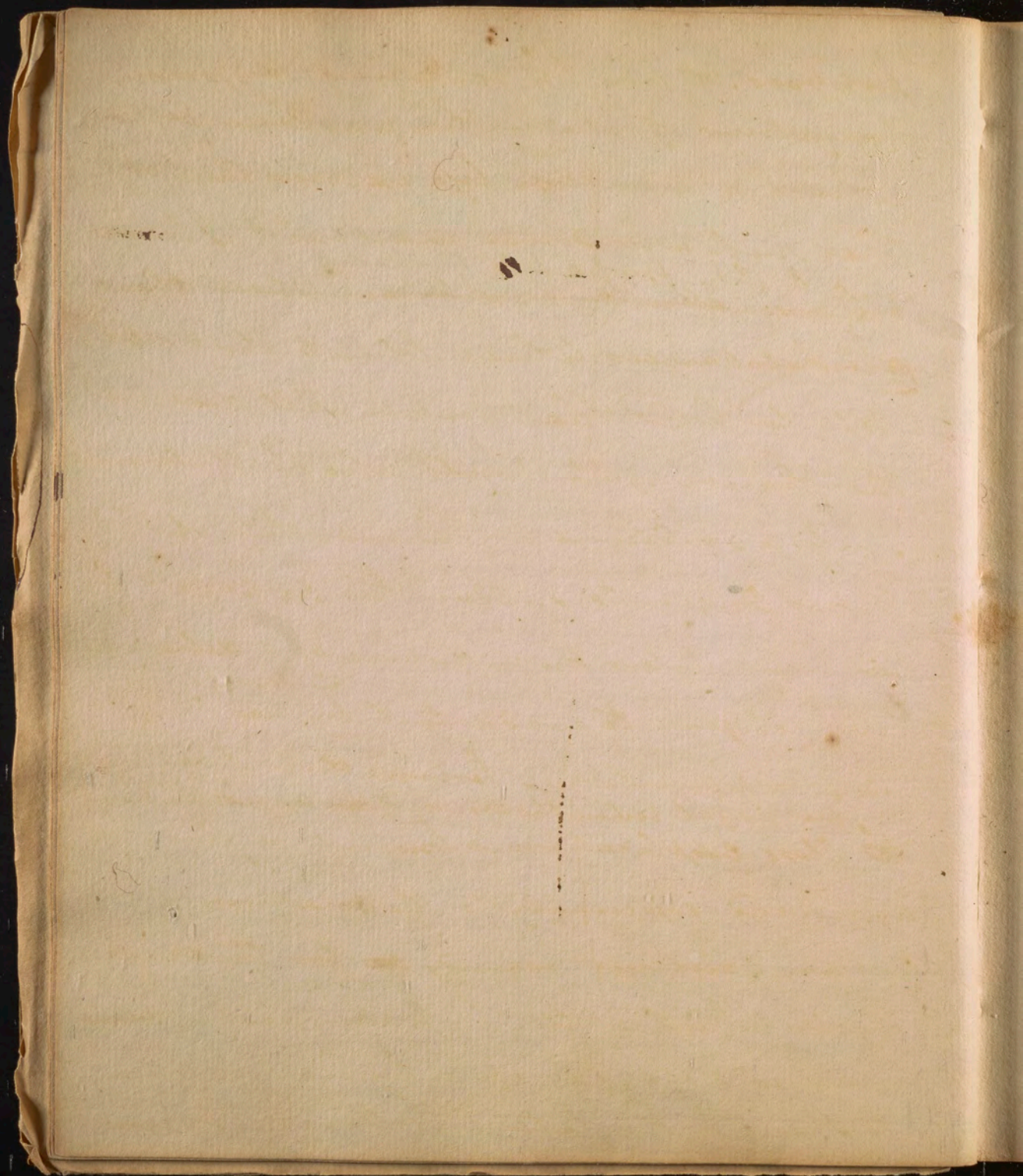




live by themselves (says Lee Byers) they  
do not view Washerwomen, or Oyster-  
=<sup>wenches</sup>~~women~~ as Washerwomen or Oyster<sup>women</sup>~~women~~,  
but as women only. ~~and~~ But by mixing  
with the sex, they lose <sup>the habit of</sup> ~~that~~ <sup>the</sup> ~~pointing of~~  
<sup>ways of the</sup> ~~the~~ woman with a cap & petticoat.  
- I have known few young men of loose  
morals who have early attached themselves  
to the Society of the Ladies. They not only  
polish their manners, but even purify  
their imaginations. —

Can there any medicines which open  
the ven<sup>e</sup> Appetite? The Castor Oil derives  
its name from its being supposed to have  
this effect, But I rather suppose that it  
acts only by opening the bowels, & thus  
taking off the tension from the <sup>part of</sup> genital  
organs. Camphor has <sup>been</sup> much used by the  
mothers ~~for~~ to restrain ven<sup>e</sup> desires. If  
it has done service, I should rather







suppose it has by removing Hypochond:  
Symptoms of which this was one, & to  
which a monkish life exposes the body.

That such a medicine may exist, I ~~have~~  
think highly probable, ~~I have thought there~~  
~~are some~~ ~~substances~~ which blunt the appe-  
tite for food that man will discover

the treasures of the world who shall discover  
such a medicine. [The inability of the

pious Origen to subdue this appetite, &

be him under the influence of a delusion  
in religion, to eradicate it by <sup>a savage</sup> an act of

self-mutilation. Perhaps the Cold bath might  
be useful when the disease of this Appetite is from <sup>Direct Deficiency.</sup>

[To close application to business or study of  
any kind, especially to the mathematics,  
is an excellent remedy for the excess of  
the Ven. Appetite. Sir Isaac Newton ~~whose~~  
conquered this appetite by close applicat:  
to study, & the late Dr. Keil by equal



16  
constant  
§ + not only the ~~constant~~ employment of the  
Understanding in study & business weakens the  
usual appetite, but the dominion of some  
active passion or pursuit has the same effect.

- The <sup>insatiable</sup> ~~passion~~ for war & military glory  
so common among <sup>our northern</sup> Indians, is I believe  
~~the chief cause of~~ <sup>one</sup> the low state of ~~this~~  
appetite among them. - <sup>[This is true & is the contri-</sup>  
<sup>-buted by Jefferson Buffum]</sup> ~~for that it exists~~  
- It has been ascribed to their savage ~~and~~  
& hardy mode of living, but this is not the case,  
for Surgeons tell us that they feel no dimi-  
-nution of this appetite while they live af-  
-ter the Indian manner in the woods.

<sup>Healthy</sup>  
9 Dr Boerhaave says a fit of lust  
may be removed by exciting a  
fit of laughter. -

10 - a Salivation. to divert excite-  
-ment.



application to business. Both these great  
 & good men lived & died chaste, and  
 they both declared on their death beds that  
 they never had ~~been~~ in a single in-  
 stance violated the 7<sup>th</sup> Commandment<sup>+</sup>.

11<sup>th</sup> The ven<sup>er</sup> appetite should be restrained by  
 banishing lascivious thoughts - And <sup>avoiding</sup> flying  
~~from~~ obscene conversation - books - and  
~~as also all dalliance with the female sex.~~  
 points. - There is no antidote to a las-  
 -civious thought equal to a sudden sense of  
 the omnipresence - purity & holiness of the  
 supreme being. - Perhaps the advice of the  
 divine before ment<sup>d</sup>? to repeat the Lord's  
 prayer when such thoughts <sup>upon the mind</sup> obtrude might  
 be used with advantage. A young man  
 of a fair moral <sup>& religious</sup> character once applic<sup>d</sup> to  
 me with the ven<sup>er</sup> disease. He had a  
 great respect for religion. He wept bitterly  
 while he related the history of his misfor-  
 -tune, &c.



✓ 12 certain tones in music. <sup>Of this, there are</sup> ~~See Satyr & Indica~~  
[on the effects of music] — well attested facts in  
the records of medicine.

+ female sex is a powerful sensibility ag.  
the <sup>dominion</sup> ~~influence~~ of this appetite. I knew  
a gentleman in this city who assured  
me that he had gained a complete Vic-  
tory over his venereal ~~desires~~ desires, by

a strict attention to this direction. Such  
was his caution <sup>in</sup> to avoid every thing  
that could excite them, that he never

saluted a woman upon any occasion,  
— nor even <sup>one of the sex</sup> took ~~them~~ by the hand.

In the consequence of this means,  
in the course of seven years he <sup>violated the</sup> ~~upheld~~  
one that he had never ~~cherished~~ <sup>violated the</sup> ~~the~~

~~legitimate~~ ~~single~~ ~~impulse~~ commandment by an  
unhaste wish or thought. Absence of

I cannot conclude <sup>90 to 100 on</sup> ~~the~~ <sup>the</sup> ~~disorders~~ <sup>disorders</sup> of ~~sexual~~ <sup>sexual</sup> ~~faculties~~ <sup>faculties</sup> in 1807.  
passions without taking notice of a condition  
right organism used by tying hands.



He ascribed his defection from Virtue wholly to his having dined in a Company where a long continued lascivious conversation inflamed his imagination, and drove him to that foul connection which at once contaminated both his soul & his body.

- This fact is sufficient to show us the pernicious influence of Obscene Conversation upon the ven.<sup>e</sup> Appetite. [Obscene Books and prints have a still <sup>worse</sup> ~~greater~~ effect upon it.

There is a certain ~~book~~ <sup>book</sup> - That infamous book which was written on purpose to ~~seduce~~ corrupt a lady on whom every art of seduction had been tried to no purpose. - It had the <sup>wished</sup> effect the Author desired. [I would rather hear that one of my Sons shook hands with a person infected with a plague, than that he took ~~that~~ or any other book of that kind into his hands with a design to read it.] -  
 12 The avoiding of all dalliance with the



in which they appear to be suspended, or not  
to act at all: They are in the state of the Understan-  
-ding is factivity & the memory in Amnesia. I have  
seen persons who declared that they could not love  
nor hate any thing, and that if all their relations  
were to die before them, they could not feel grief.  
- This is a state of great misery. Bruce felt some-

- thing like it after his escape from the deserts  
of Arabia [see extract in Note Book] - probably  
arising from indirect debility from excess of  
joy -

+ becomes considerable, it stimulates to  
certain involuntary motions - such as  
talking or  
~~or~~ walking in our sleep -

### Phantasms

These are <sup>false</sup> representations of things  
upon the senses chiefly of seeing &  
<sup>from morbid impressions</sup>  
hearing which occur in the waking  
state from a disease of the senses  
or of the brain. Many persons  
~~for~~ under the influence of these



## Dreaming

This disease belongs properly to the mind & body. It ~~had~~ <sup>after</sup> have been considered ~~the~~ the manner. It is said to be a disease of the Imagination. But it affects all the <sup>faculties</sup> powers of the mind & perhaps the Imag<sup>n</sup>. less than any one of them - hence the imagin<sup>n</sup> is often awake and abroad in a dream, while every other power of the mind is wrapt in sleep. —

The proximate cause of dreams appears to be <sup>or irregular</sup> <sup>and Action</sup> unequal excitement ~~or action~~ in the brain ~~from~~ <sup>irregularly</sup> ~~to~~ <sup>to</sup> action in the blood vessels of the brain; when this action<sup>+</sup> more or fewer <sup>faculties</sup> powers of the mind are affected <sup>in a dream</sup> according to the greater or less action of the exciting causes of the ~~or~~ increased action of the vessels of the brain. These causes are; a hearty supper, or the want of it



impressions fancy they see <sup>their friends or</sup> themselves, or hear voices calling them by <sup>or</sup> names. Capt. Budden - myself. They are said to be premonitions of death. - They ~~are~~ <sup>are</sup> precursors of disease, & thus bring on death, but in modern times there is nothing pathological in them. They are produced by any impression producing emotion in the brain not related to it. Eg a man wants a knife - he asks for a bushel of wheat - Stone pain in the glands of penis - Trinitas Anxium - from convulsion of bones of legs - suppose this increased - it may produce sound - voice - The voice will be <sup>such</sup> as the part struck has been used to emit. is morbid - so of the sense of feeling - the person or object seen - will <sup>be</sup> such as the part of the brain when



Supper when persons have been in the habit of eating them. -

2 Uneasy <sup>position</sup> ~~position~~ of the body. -

3 Tight night caps, or Collar. 4 Hunger.

5 an ~~un~~ inclination to go to stool, or to make water. 6 external noises 7 Light. -

8 certain impressions upon the body, or <sup>words</sup> ~~words~~ addressed to the ear. -

It is from the stimulus of a full bladder - noise & light - that we generally dream most in the morning. -

[I have heard of a preacher who had so much excitable a brain <sup>in</sup> sleep, that he sometimes rose from his bed, and went into the street to preach. A Boy who slept w<sup>th</sup> him one night hearing him talk in his sleep, pinched him gently with ~~the~~ <sup>his</sup> pin. - This impression <sup>gave a consolation</sup> ~~determined the nature of~~ his dream & conversation. He immediately cried out 'A. B.' how I know what Paul



5 Mr Stewart the pedestrian traveller,  
~~once~~ once lived for several years wholly  
upon vegetables during which time he  
never had a single dream. —

± I have read of two instances of Linnæus  
= being cured by placing tubs of  
water in their bed room. — Arme-  
= nian Magaz: Vol. 11 p: 511. One  
of them when walking appeared pale  
& covered with sweat like a person  
dying It shows morbid action in the  
System. —



meant when he said that he had a thorn  
in his flesh."

The Remedies for Dreaming - and  
Night Waking are

1 Previous labor. Country people who  
work all day, seldom dream at night. A  
Jury or ~~who~~ <sup>After</sup> ~~lately~~ <sup>ing</sup> ~~spent~~ a month in  
the woods assured me that during that  
whole time he never had a single dream.

2 Avoiding heavy Suppers - & going to bed w:  
an empty Stomach - also <sup>all</sup> the other exciting  
causes.

3 When the Dreaming arises from <sup>causes</sup> ~~defect~~  
<sup>weak</sup> action in the vessels of the brain - & S. or  
pulses are proper - when <sup>from weak action</sup> ~~from defect~~  
an Anodyne might probably be given  
w: Advantage.

4 The Insomnis w: accompanies the  
most Disturbing kind of dreams may be ~~more~~  
relieved by never sleeping on the back. ✓



The body, as the <sup>pains</sup> ~~principle~~ of the mind  
could ~~is~~ <sup>be</sup> those of the body -

✓ Philosophy has been called the Domi-  
-nion of Art over Matter - But w:  
must be the name of that science  
which shall give man a dominion  
over the mind? Permit me to  
recommend the subjects of ~~our~~ <sup>my</sup> ~~former~~  
~~last~~ lectures to your investigation. I  
have only shown you a new and  
Distant Country. By <sup>& cultivating</sup> exploring every  
part of it, you will render it profita-  
-ble to yourselves, <sup>and useful to</sup>  
<sup>5. new cases of mania! 3 cured. 2 mending. 13. 11 cured 1796</sup>  
Others. I shall dismiss it by asking x

x Stimulated has been used to  
produce. It is always a disease, &



With this, we finish the ~~Order of Diseases~~,  
~~or the Diseases of the mind.~~ (When you recollect  
~~the difficulties~~ <sup>& novelty</sup> of the subjects ~~I have discussed~~,  
 & how much I was assisted in my inquiries  
 by Authorities in medicine, I hope you will  
 make due allowances for the crude &  
 imperfect state of ~~the science~~ <sup>my thoughts</sup> upon this  
<sup>important</sup> Order of diseases. I shall hereafter endeavour  
 to make them more useful to my pupils. —  
 With this we finish the diseases of the mind. —

[We now proceed next to the Odynamia,  
 or the ~~diseases~~ diseases in which there is an ab-  
 sence of motion - these are Syncope and  
 Asphyxia. —] I have felt <sup>ever since I began them</sup> for ~~some days~~  
 as if I were sailing in a Balloon - for I have  
 been in a region in which I have had  
 no benefit from Sails or compass. The  
 Subject is new - but it is <sup>extremely</sup> ~~as usual~~  
~~more interesting than the disease of~~



may be cured by the usual remedies  
which cure morbid action in the  
brain. It is remarkable these phantasms

seen by one person only. never by two even when  
together. Very different miracles of our Saviors  
by ~~two~~ two - 12 - 1000, & 10000

& remark, & that is - that ~~nothing~~ <sup>no part of</sup>  
my theory of the diseases of the mind, or  
of these remedies, makes it necessary to  
renounce the ancient doctrine of the im-  
materiality of the mind. I <sup>have</sup> contended  
only for the dependance of the mind <sup>for all its operations</sup> upon  
impressions on the senses or  
~~the~~ <sup>the</sup> motion in the body, ~~the~~ in the  
present state of our existence. This opinion  
does not contradict the idea of the  
mind possessing independent powers of  
Thought & action when separated  
from the body. Whether this be the  
case or not, is not for me to decide,  
nor do I feel any inquietude upon



this subject. The principles of  
Christianity are no ways affected  
by either of these opinions.

— The Doctrine of the Resurrection  
is equally true, whether we sleep  
go to sleep in our graves, or enter  
immediately after death into a  
world of spirits, and a state of  
happiness or misery. The  
interval of time to the resurrection  
of the spirit, will be exactly  
the same.



